

# Gift for Muslims



Basic Essentials for every Muslim

الإسلام في الحياة

IPS



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Teacher: \_\_\_\_\_

*Dedicated to, My Parents & all My Teachers*

## Contents

PREFACE	مقدمة	Foreword	4
SYLLABUS	منهج الدراسي	Introduction	5
AQAA'ID	عقائد	Syllabus & Progression Chart	6
		Kalimahs	15
		Aqaa'id (Beliefs)	19
		Ghusl (Bathing)	22
		Wudhu (Ablution)	23
		Tayammam	26
		Miswaak	27
		Masah on Khuffain	28
		Adhaan	29
		Salaah	30
		Taharah (Cleanliness)	51
FIQH	فقه	Janazah (Funeral)	54
		Iddah	59
		Sawm (Fasting)	59
		I'tikaaf	65
		Hajj & Umrah	65
		Visiting Madinah	69
		Zakaah	72
		Rights of Newborn	75
		Fiqh Terminology	76
ETIQUETTES	آداب	A'adaab	77
DUA'S	دعوات	60 Daily Dua's	79
TAJWEED	تجويد	Tajweed	93
SEERAH	سيرة النبي ﷺ	Family Tree of Rasoolullah ﷺ	102
		Events in the life of Rasoolullah ﷺ	103
		Seerah of Rasoolullah ﷺ	105
		What did Rasoolullah ﷺ look like?	136
AHADEETH	احاديث	100 Ahadeeth	137
		99 Names of Allah	155
		Islamic Months and Special Days	156
MISC.	متفرقات	Belief about Eesa ﷺ	163
		Four Khalifahs	165
		Significance of Taqleed	166
		Prophets in the Qur'an	168
GLOSSARY	مصطلحات	Key Words	169



# How to use this book

## Level Indicators;

Basic

Intermediate

Advance

## Colour Codes

- The book is divided into seven different levels. Each student starts from the basic level and moves onto the next level after completing the first.
- Headings are colour-coded to make it easier for the student to figure out what needs to be learnt.

## Attainment Levels

- Within each level, every student will be working on a sub-level (1b, 2c, 3a etc.) depending on how many targets the pupil has achieved. Targets can be learnt/taught in any order within the same level.
- Pupil's progress can be tracked by establishing which level they are on. For example, if a pupil has completed more than 8 but less than 14 targets in 'Level One' then it will be considered as a 'Level 1b'.
- Independent Islamic Schools in the UK can utilise this tool to track pupil's progress in Islamic Studies, similar to the tracking of other National curricular subjects.
- Students may learn the recitation of the Qur'an at their own pace without being affixed to a level. This will enable children to progress in Islamic Studies even if they are weak in their Qur'an recitation. It has merely been stated within the levels, as a rough guideline to check what the age-related expected level is.

## Differentiation

- Lower ability students:** Teachers should use easy-to-understand techniques and explain the lesson thoroughly to the students as they will not be expected to be able to read and understand all the lesson themselves.
- Average ability students:** Students should be taught in a manner that they get a full grasp of the entire lesson.
- Higher ability students:** Further work should be prepared which is related to the lesson, so that students can get a better in-depth understanding of the topic in discussion.
- Practical demonstrations should be done by teachers wherever possible.

## Progression Chart

- The date should be put in the boxes of the Progression Chart, after each unit is learnt.
- Always allocate time for students to revise previous levels already achieved.
- Ahadeeth can be learnt in any order and the Hadeeth number should be put in the box with the date, once it has been learnt.

## Key words

- Key words, which are mostly Arabic words, can be learnt as the students work their way through the different topics and the definition should be explained with correct pronunciation.

## References

- In many places, the name of the Book of Ahadeeth has been stated in red, from where that actual fiqh ruling is derived by the Imams of Fiqh and it is not necessarily the actual quote of Hadeeth itself.
- The majority of the actual quotes of Hadeeth are in the green boxes, along with the references.

# Syllabus & Progression Chart

Attainment Levels

Qur'an Recitation

Surahs (Hifz)

Dua's

Fiqh

Aqaa'id

Seerah

Tajweed

Hadeeth

## Level One

1 - 7 = 1c 8 - 14 = 1b 15 - 22 = 1a

Date

Ahsanul Qawaid 1st Half

1 Al-Fatihah  
2 An-Naas  
3 Al-Falaq  
4 Al-Ikhlas

5 Before eating  
6 After eating  
7 Before entering the Masjid  
8 When leaving the Masjid

9 3 Fara'idh of Ghushl  
10 4 Fara'idh of Wudhu  
11 Number of Rak'aahs  
12 Etiquettes of Toilet  
13 Etiquettes of Qur'an  
14 Etiquettes of Drinking

15 1st Kalimah Tayyibah  
16 2nd Kalimah Shahadah

17 Son's & Daughter's names  
18 Parent's & Grandparent's names

19 Terms

20 1  
21 2  
22 3

## Level Two

1 - 10 = 2c 11 - 20 = 2b 21 - 30 = 2a

Date

Ahsanul Qawaid 2nd Half

1 Al-Lahab  
2 An-Nasr  
3 Al-Kafiroon  
4 Al-Kowthar

5 Before entering the toilet  
6 After leaving the toilet  
7 Before sleeping  
8 After waking up  
9 When sneezing  
10 When hearing good news  
11 Intending to do something  
12 When praising something

13 10 Sunnahs of Ghushl  
14 13 Sunnahs of Wudhu  
15 5 Mustahabbaat of Wudhu  
16 4 Makroohaat of Wudhu  
17 8 Nawaaqidh of Wudhu  
18 Method of Wudhu  
19 Etiquettes of Eating  
20 Etiquettes of Sleeping  
21 Etiquettes of Masjid

22 3rd Kalimah Tamjeed  
23 4th Kalimah Tawheed

24 Family Tree

25 Meaning  
26 Purpose  
27 Benefit

28 4  
29 5  
30 6



## Level Three

1 - 11 = 3c 12 - 22 = 3b 23 - 33 = 3a

Date

Attainment Levels

Qur'an Recitation

Surahs (Hifz)

Juz Amma (30 <sup>th</sup> )		Date
1	Al-Ma'oon	
2	Al-Quraish	
3	Al-Feel	
4	Al-Humaza	
5	Al-As'r	

Dua's

6	After drinking water	
7	After drinking milk	
8	When drinking Zam Zam	
9	When thanking someone	
10	Whilst doing Wudhu	
11	When looking in a mirror	
12	When a loss occurs	
13	When fed by a host	

Fiqh

14	Dua after Wudhu	
15	Timings of Salaah	
16	8 Sharaa'it (Conditions)	
17	Niyah / Takbeer / Thana	
18	Ta'awwuz	
19	Tasmiyah	
20	Tasbeeh of Ruku / Sajdah	
21	Tasmee' / Qawmah	
22	Tashahud	
23	Durood Shareef	
24	Dua after Durood	
25	Salaam	

Aqaa'id

26	5 <sup>th</sup> Kalimah	
----	-------------------------	--

Seerah

27	Events in the life	
----	--------------------	--

Tajweed

28	Errors	
----	--------	--

Hadeeth

29	7		
30	8		
31	9		
32	10		
33	11		

## Level Four

1 - 15 = 4c 16 - 30 = 4b 31 - 46 = 4a

Date

Qur'an (1-5)

1	At-Takasur	
2	Al-Qari'a	
3	Al-Adiyaat	
4	Az-Zil'zaal	
5	Al-Bayyinah	
6	Al-Qad'r	
7	Al-Alaq	
8	At-Teeyn	

9	Iftaar at someone else's place	
10	When meeting a Muslim	
11	Replying to a Muslim	
12	Seeing someone cheerful	
13	Seeing favourable conditions	
14	Leaving the home	
15	Entering the home	
16	Boarding a vehicle	
17	Undertaking a journey	
18	Returning from a journey	

19	Adhaan	
20	Dua after Adhaan	
21	6 Fara'idh of Salaah	
22	14 Waajibaat of Salaah	
23	21 Sunnahs of Salaah	
24	5 Mustahabbaat of Salaah	
25	18 Makroohaat of Salaah	
26	16 Mufsideaat of Salaah	
27	Positions of Salaah	
28	Dua after Salaam	
29	Male & female Salaah	

30	Imaan Mujmal	
31	Imaan Mufassal	

32	Birth	
33	Childhood	
34	Youth	
35	Building of the Ka'bah	
36	Adulthood	
37	Marriage	
38	Search for truth	
39	Prophethood	

40	Makhaarij	
41	Sifaat	

42	12		
43	13		
44	14		
45	15		
46	16		

## Level Five

1 - 16 = 5c 17 - 32 = 5b 33 - 48 = 5a

Date

Attainment Levels

Qur'an Recitation

Surahs (Hifz)

Qur'an (6-12)		Date
1	Al-Inshirah	
2	Ad-Duha	
3	Al-Layl	
4	As-Shams	
5	Al-Balad	
6	Al-Fajr	
7	Al-Ghaashiyah	
8	Al-A'laa	

Dua's

9	Bidding someone farewell	
10	Wearing clothes	
11	Wearing new clothes	
12	Seeing others in new clothes	
13	At the end of a gathering	
14	Seeing someone in difficulty	
15	When in any difficulty	
16	Safety from calamities	
17	When feeling bodily pain	
18	Cure of any illness	

Fiqh

19	Witr & Dua Qunoot	
20	Jumu'ah	
21	Eid	
22	Janazah Thana	
23	Janazah Dua	
24	Dua for a Boy	
25	Dua for a Girl	
26	Janazah Method	
27	Death & Burial	
28	Washing the body	
29	Iddah	

Aqaa'id

30	Allah	
31	Angels	

Seerah

32	Preaching	
33	Torture & Persecution	
34	Migration to Abyssinia	
35	Boycott	
36	Loss of two friends	
37	Journey to Ta'if	
38	Me'raaj	
39	Covenant of Aqabah	

Tajweed

40	Ghunna	
----	--------	--

Hadeeth

41	17		
42	18		
43	19		
44	20		
45	21		
46	22		
47	23		
48	24		

## Level Six

1 - 16 = 6c 17 - 32 = 6b 33 - 49 = 6a

Date

Qur'an (13-20)

1	At-Taariq	
2	Al-Burooj	
3	Al-Inshaqat	
4	Al-Mutafifeen	
5	Al-Infitaar	
6	Al-Kuwwirat	
7	Al-A'bas	
8	An-Naaziyaat	
9	An-Nab'a	

10	When visiting the sick	
11	At the time of death	
12	When entering any graveyard	
13	When burying the dead	
14	When fearing the enemy	
15	When the enemy surrounds	
16	To pay of debts	
17	When something is lost	
18	Increase of Knowledge	
19	When entering the market	

20	Tayammam	
21	Miswaak	
22	Masah on Khuffain	
23	Taraweeh	
24	Traveller's Salaah	
25	Sajdah Sah'w	
26	Sick person's Salaah	
27	Qadhaa Salaah	
28	Nafil Salaah	
29	Masbooq	

30	Books	
31	Messengers	

32	Second Covenant	
33	Hijrah to Madinah	
34	Arrival in Madinah	
35	Masjid Nabawi	
36	Treaty with the Jews	
37	Munafiqeen	
38	Wars with Kuffaar	
39	Battle of Badr	

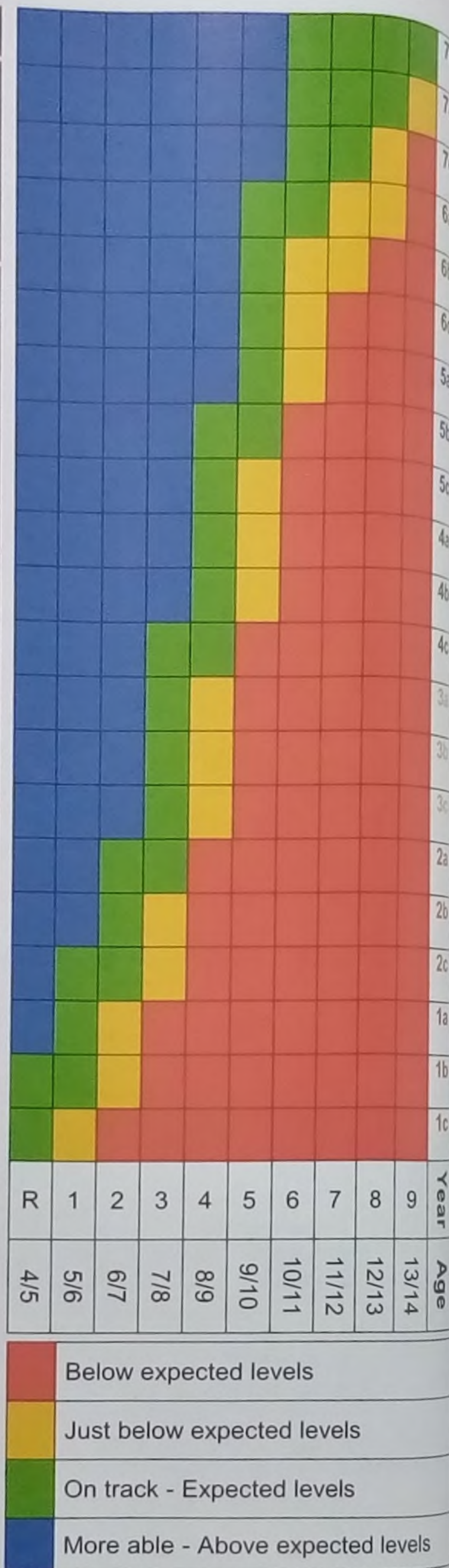
40	Madd	
41	Waqf	

42	25		
43	26		
44	27		
45	28		
46	29		
47	30		
48	31		
49	32		



		Level Seven		
Attainment Levels		1 - 18 = 7c    19 - 36 = 7b    37 - 53 = 7a		
		Date		
Qur'an Recitation		Qur'an (21-30)		
Surahs (Hifz)	1	99 Names of Allah		
	2	Yaseen		
	3	Ar-Rahmaan		
	4	Al-Waaqiyah		
	5	Al-Mulk		
	6	Al-Kahf		
	7	As-Sajdah		
Dua's	8	Sighting the new moon		
	9	When rain exceeds limits		
	10	When winds are strong		
	11	Morning & evening		
	12	After Fajr & Maghrib		
	13	Talbiyah of Hajj		
	14	After seeing a nightmare		
	15	Forgiveness of sins		
	16	Istikhara (asking for good)		
	17	Haajah (when in need)		
Fiqh	18	Taharah		
	19	Sawm		
	20	I'tikaaf		
	21	Hajj & Umrah		
	22	Visiting Madinah		
	23	Zakaah		
	24	Fiqh Terminology		
	25	Rights of a Newborn		
	26	Sujoodatut Tilaawah		
Aqaa'id	27	Qiyamah		
	28	Taqdeer		
	29	Life after death		
Seerah	30	Battle of Uhud		
	31	Battle of Ahzaab		
	32	Treaty of Hudaibiyah		
	33	Letters to the Kings		
	34	Fall of Khaybar		
	35	Conquest of Makkah		
	36	March on Tabuk		
	37	Farewell Hajj		
	38	Final Sermon		
	39	Passing Away		
Misc.	40	Islamic Months & Days		
	41	Belief about Eesa (A.S.)		
	42	Four Khalifahs		
	43	Significance of Taqleed		
	44	Prophets in the Qur'an		
Tajweed		45	Rules of Laam & Raa	
Hadeeth	46	33		
	47	34		
	48	35		
	49	36		
	50	37		
	51	38		
	52	39		
	53	40		

### Age-related expected attainment levels



## Links to Attainment Targets

Below is a grid which shows the QCA (Qualifications and Curriculum Authority) Schemes of Work for Religious Education which is taught in the schools in United Kingdom and it also shows the links with the Islamic Studies Curriculum that is designed in this book.

The first number stands for the level and the second stands for the target within the level so **1.14** would be the 14<sup>th</sup> target in the first level which is; 'Etiquettes of Drinking'. Teachers would design the lesson plan in such a way that targets are covered through the links.

AT1 Learning <i>about</i> religions involves knowledge and understanding of:			
Level	beliefs, teachings and sources (what people believe) <i>Aqaa'id</i>	practices and ways of life (what people do) <i>Fiqh</i>	forms of expression (how people express themselves) <i>Dua's</i>
	I can	I can	I can
<b>1</b>	recall religious stories	recognise and name features of religious life and practice	recognise symbols and other verbal and visual forms of religious expression
Links	1.15, 1.16	1.9, 1.10, 1.11, 1.12, 1.13, 1.14	1.5, 1.6, 1.7, 1.8
<b>2</b>	retell religious stories	identify some features of religion and its importance for some people. I can begin to show awareness of similarities in religions	suggest meanings for religious actions and symbols. I can identify how religion is expressed in different ways
Links	2.22, 2.23	2.13, 2.14, 2.15, 2.16, 2.17, 2.18, 2.19, 2.20, 2.21	2.5, 2.6, 2.7, 2.8, 2.9, 2.10, 2.11, 2.12
<b>3</b>	make links between beliefs and sources and begin to identify the impact religion has on believers' lives	describe some key features of religions recognising similarities and differences	describe some forms of religious expression; make links between beliefs and sources, including religious stories and sacred texts
Links	3.26	3.14, 3.15, 3.16, 3.17, 3.18, 3.19, 3.20, 3.21, 3.22, 3.23, 3.24, 3.25	3.6, 3.7, 3.8, 3.9, 3.10, 3.11, 3.12, 3.13
<b>4</b>	describe and show understanding of sources, beliefs and ideas making links between them and practices, feelings and experiences; describe some similarities and differences within and between religions	describe and show understanding of practices, feelings and experiences and the impact of religion on people's lives; describe some similarities and differences both within and between religions	suggest meanings for a range of forms of religious expression
Links	4.30, 4.31	4.19, 4.20, 4.21, 4.22, 4.23, 4.24, 4.25, 4.26, 4.27, 4.28, 4.29	4.9, 4.10, 4.11, 4.12, 4.13, 4.14, 4.15, 4.16, 4.17, 4.18



AT1 Learning <i>about</i> religions involves knowledge and understanding of:			
Level	beliefs, teachings and sources (what people believe) <i>Aqaa'id</i>	practices and ways of life (what people do) <i>Fiqh</i>	forms of expression (how people express themselves) <i>Dua's</i>
	I can	I can	I can
<b>5</b>	show I understand that similarities and differences illustrate distinctive beliefs within and between religions and suggest possible reasons for this	explain the impact of beliefs on individuals and communities, explain how religious sources are used to provide answers to ultimate questions and ethical issues, and describe why people belong to religions	recognise diversity in forms of religious, spiritual and moral expression, within and between religions
Links	5.30, 5.31	5.19, 5.20, 5.21, 5.22, 5.23, 5.24, 5.25, 5.26, 5.27, 5.28, 5.29	5.9, 5.10, 5.11, 5.12, 5.13, 5.14, 5.15, 5.16, 5.17, 5.18
<b>6</b>	give informed accounts of religions and beliefs, explaining the reasons for diversity within and between them	explain why the impact of religions and beliefs on individuals, communities and societies varies and interpret sources and arguments, explaining the reasons that are used in different ways by different traditions to provide answers to ultimate questions and ethical issues	interpret the significance of different forms of religious, spiritual and moral expression
Links	6.30, 6.31	6.20, 6.21, 6.22, 6.23, 6.24, 6.25, 6.26, 6.27, 6.28, 6.29	6.10, 6.11, 6.12, 6.13, 6.14, 6.15, 6.16, 6.17, 6.18, 6.19
<b>7</b>	show a coherent understanding of a range of religions and beliefs and analyse issues, values and questions of meaning and truth	account for the influence of history and culture on aspects of religious life and practice and explain why the consequences of belonging to a faith are not the same for all people within the same religion or tradition	use some of the principal methods by which religion, spirituality and ethics are studied, including the use of a variety of sources, evidence and forms of expression
Links	7.27, 7.28, 7.29	7.18, 7.19, 7.20, 7.21, 7.22, 7.23, 7.24, 7.25, 7.26	7.8, 7.9, 7.10, 7.11, 7.12, 7.13, 7.14, 7.15, 7.16, 7.17

AT2 Learning <i>from</i> religion involves response, evaluation and application of questions of:			
Level	identity and belonging (making sense of who we are) <i>Seerah</i>	meaning, purpose and truth (making sense of life) <i>Hadeeth</i>	values and commitments (making sense of right and wrong) <i>Surahs &amp; Tajweed</i>
	I can	I can	I can
<b>1</b>	talk about my own experiences and feelings	talk about what I find interesting or puzzling	talk about what is of value and concern to myself and to others
Links	1.17, 1.18	1.20, 1.21, 1.22	1.1, 1.2, 1.3, 1.4, 1.19
<b>2</b>	ask and respond sensitively to questions about my own and others' experiences and feelings	recognise that some questions cause people to wonder and are difficult to answer	recognise my own values and those of others in relation to matters of right and wrong
Links	2.24	2.28 2.29, 2.30	2.1, 2.2, 2.3, 2.4, 2.27, 2.26, 2.27
<b>3</b>	identify what influences me, making links between aspects of my own and others' experiences	ask important questions about religion and beliefs, making links between my own and others' responses	make links between values and commitments and my own attitudes and behaviour
Links	3.27	3.29, 3.30, 3.31, 3.32, 3.33	3.1, 3.2, 3.3, 3.4, 3.5, 3.28
<b>4</b>	raise and suggest answers to questions of identity and belonging and apply my ideas to my own and other people's lives; describe what inspires and influences myself and others	raise and suggest answers to questions of meaning, purpose and truth and apply my ideas to my own and other people's lives	raise and suggest answers to questions of values and commitments and apply my ideas to my own and other people's lives
Links	4.32, 4.33, 4.34, 4.35, 4.36, 4.37, 4.38, 4.39	4.42, 4.43, 4.44, 4.45, 4.46	4.1, 4.2, 4.3, 4.4, 4.5, 4.6, 4.7, 4.8, 4.40, 4.41



	AT2 Learning from religion involves response, evaluation and application of questions of:		
Level	identity and belonging (making sense of who we are) <i>Seerah</i>	meaning, purpose and truth (making sense of life) <i>Hadeeth</i>	values and commitments (making sense of right and wrong) <i>Surahs &amp; Tajweed</i>
	I can	I can	I can
5	ask and suggest answers to questions of identity and belonging relating them to my own and others' lives; explain what inspires and influences me, expressing my own and others' views on the challenges of belonging to a religion	ask and suggest answers to questions of meaning, purpose and truth relating them to my own and others' lives	ask and suggest answers to questions about values and commitments relating them to my own and others' lives
Links	5.32, 5.33, 5.34, 5.35, 5.36, 5.37, 5.38, 5.39	5.41, 5.42, 5.43, 5.44, 5.45, 5.46, 5.47, 5.48	5.1, 5.2, 5.3, 5.4, 5.5, 5.6, 5.7, 5.8, 5.40
6	use reasoning and examples to express insights into my own and others' views on questions of identity and belonging	use reasoning and examples to express insights into the relationship between beliefs, teachings and world issues as well as questions of meaning and purpose and truth	use reasoning and examples to consider the challenges of belonging to a religion in the contemporary world, focusing on values and commitments
Links	6.32, 6.33, 6.34, 6.35, 6.36, 6.37, 6.38, 6.39	6.42, 6.43, 6.44, 6.45, 6.46, 6.47, 6.48, 6.49	6.1, 6.2, 6.3, 6.4, 6.5, 6.6, 6.7, 6.8, 6.9, 6.40, 6.41
7	articulate personal and critical responses to questions of human relationships, belonging, identity and society evaluating the significance of religious and other views for understanding them using appropriate evidence and examples	articulate personal and critical responses to questions of meaning, purpose and truth evaluating the significance of religious and other views for understanding them using appropriate evidence and examples	articulate personal and critical responses to questions of values, commitments and ethical issues evaluating the significance of religious and other views for understanding them using appropriate evidence and examples
Links	7.30, 7.31, 7.32, 7.33, 7.34, 7.35, 7.36, 7.37, 7.38, 7.39	7.46, 7.47, 7.48, 7.49, 7.50, 7.51, 7.52, 7.53	7.1, 7.2, 7.3, 7.4, 7.5, 7.6, 7.7, 7.45



## Kalimahs كَلِمَاتُ

### Basic Beliefs



#### 1st Kalimah Tayyibah (Purity)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ﷺ

*La ilaha il-lal-lahu, Muhammadur rasoo-lul-lah.*

There is none worthy of worship but Allah. Muhammad (*Sal-lal-laahu alayhi wa sal-lam*) is Allah's Messenger. (MUSLIM)

#### 2nd Kalimah Shahadah (Testification)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ . وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ﷺ

*Ash-hadu al-laa ilaaha il-lal laahu, wa ash-hadu anna Muhammadan abduhu wa rasooluh.*

I testify that there is none worthy of worship but Allah and I testify that Muhammad (*Sal-lal-laahu alayhi wa sal-lam*) is Allah's Servant and Messenger. (BUKHARI)



#### 3rd Kalimah Tamjeed (Glorification)

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ .

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ﷻ

*Subhaa-nal-lahe wal-hamdu lil-lahe, wa laa elaaha il-lal lahu, wal-lahu akbar, wa laa hauw laa wa laa quw-wata il-laa bi-laa hil a'leeyil a'zeem.*

Glory be to Allah. All praise be to Allah. There is none worthy of worship besides Allah and Allah is the greatest. There is no power and might except from Allah. The Most High, The Great. (TIRMIDHI)



#### 4th Kalimah Tawheed (Unity)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ . لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ .

يُحْيِي وَيُمِيتُ بِيَدِهِ الْخَيْرُ . وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ \*

*La-ilaaha il-lal laahu wah-dahu, La shareeka-lahu la-hul mulku wala hul hamdu, yuh-yee wa yu-meetu beya de-hil khaiy ru, wa huwa a'laa kul-li shay-in qadeer.*

There is none worthy of worship besides Allah, Who is alone. He has no partner. His is the kingdom and for Him is all praise. He gives life and causes death. In his hands is all good and he has power over every thing. (TIRMIDHI)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

#### 5th Kalimah Radd-e-Kufr (Disapproving of Kufr)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ .

وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ . تُبْتُ عَنْهُ وَتَبَرَّأْتُ مِنَ الْكُفْرِ

وَالشِّرْكِ وَالْكَذِبِ وَالْمَعَاصِي كُلِّهَا أَسْلَمْتُ وَأَمَنْتُ .

وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ \*

*Allah hum-ma in-ni a'uwzu bika min an ush-rika bika shay anw-wa-anna a'alamu bhi, wa astagh firuka limaa-laa a'alamu bhi tub-tu anhu, wa ta-bar-ra'tu minal kufre wash-shir-ke wal-kizbi wal-ma'aasee, kul-liha aslam-tu wa aaman-tu, wa akoolu, la ilaha il-lal lahu, Muhammadur rasoo-lul-lah.*

O Allah, I seek your protection from that I should join any partner with You knowingly. I seek Your forgiveness from that which I do not know. I repent from it. I free myself from disbelief and joining partners with You and from all sins. I submit to Your will and I believe and declare; There is none worthy of worship but Allah, Muhammad (Sal-lal-laahu alayhi wa sal-lam) is Allah's Messenger.

## Alternative Kalimahs

These are alternative 2nd, 4th, 5th and 6th Kalimahs which were compiled together by elders and scholars for people to memorise and learn the basic fundamentals of Islam. Although not being actual quotes, but they are based around the teachings of Qur'an and Hadeeth.

Islam

#### 2nd Kalimah Shahadah (Testification)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ \*

*Ash-hadu al-laa ilaaha il-lal laahu, wah-dahu, la sha-reeka lahu, wa ash-hadu anna Muhammadan abduhu wa rasooluh.*

I testify that there is none worthy of worship but Allah. One is He and He has no partner. I testify that Muhammad (Sal-lal-laahu alayhi wa sal-lam) is Allah's Servant and Messenger.

أَقُولُ لَا إِلَهَ إِلَّا اللَّهُ

#### 4th Kalimah Tawheed (Unity)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ

حَيٌّ لَا يَمُوتُ أَبَدًا أَبَدًا ذُو الْجَلَالِ وَالْإِكْرَامِ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ \*

*La-ilaaha il-lal laahu wah-dahu, La shareeka-lahu la-hul mulku wala hul hamdu, yuh-yee wa yu-meetu wa huwa hayyul-la yamootu abadan abada, zul-jalali wal-ikram beya de-hil khaiy ru, wa huwa a'laa kul-li shay-in qadeer.*

There is none worthy of worship besides Allah, Who is alone. He has no partner. His is the kingdom and for Him is all praise. He gives life and causes death and He is Living, who can never ever die. His is Majesty and Glory. In his hands is all good and he has power over every thing.

مِنْ الذَّنْبِ

#### 5th Kalimah Istighfaar (Repentance)

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَذْنَبْتُهُ عَمَدًا أَوْ خَطَأً سِرًّا أَوْ عَلَانِيَةً وَأَتُوبُ إِلَيْهِ

مِنْ الذَّنْبِ الَّذِي أَعْلَمُ وَمِنْ الذَّنْبِ الَّذِي لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ



وَسْتَأْتِرُ الْعُيُوبَ وَغَفَّارُ الذُّنُوبِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

*Astagfiru-llaha rabbi min kulli zanbin aznabtuhu 'amadan aw khaṭa'an sirran aw 'alaniyyatan wa atoobu ilayhi minazanbi-llazi a'lamu wa minazanbi-llazi la a'lamu innaka anta 'allamul-guyubi wa sattarul-'uyubi wa gaffaru-zunubi wa la hawla wa la quwwata illa bi-llahi-l-'aliyyil-azim*

I seek forgiveness from Allah, my Lord, from every sin I committed knowingly or unknowingly, secretly or openly, and I turn towards Him from the sin that I know and from the sin that I do not know. Certainly You, You are the knower of the hidden things and the Concealer of the flaws and the Forgiver of sins. And there is no power and no strength except from Allah, the Most High, the Most Great.



#### 6th Kalimah Radd-e-Kufr (Disapproving of Kufr)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ وَأَسْتَغْفِرُكَ لِمَا

لَا أَعْلَمُ بِهِ تُبْتُ عَنْهُ وَتَبَرَّأْتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَالْكَذِبِ وَالْغَيْبَةِ

وَالْبِدْعَةِ وَالنَّمِيمَةِ وَالْفَوَاحِشِ وَالْبُهْتَانِ وَالْمَعَاصِي كُلِّهَا أَسْلَمْتُ وَأَمَنْتُ



وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

*Allahumma inni a'oo-zu bika min an ushrika bika shay-aw-wa-ana a'lamu bihi wa-astagfiruka lima la a'lamu bihi tubtu 'anhu watabarra 'tu minal-kufri wash-shirki wal-kizhbi wal-geebati wal-bid'ati wan-nameemati wal-fawahishi wal-buhtani wal-ma'asee kulliha aslamtu wa aamantu wa aqoolu La ilaha il-lal-lahu Muhammadur rasool-lul-lah.*

O Allah! I seek protection from You that I should join any partner with You and I have knowledge of it. I seek Your forgiveness from that which I do not know. I repent from it (ignorance) and I reject disbelief and associating partners with You and falsehood and slandering and innovation in religion and telling tales and bad, evil deeds and allegations and all forms of disobedience. I submit to Your will and I believe and I declare: There is none worthy of worship but Allah. Muhammad (Sal-lal-laahu alayhi wa sal-lam) is Allah's Messenger.

#### Imaan-e-Mujmal (Imaan in Brief)

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

*Aa-mantu bil-lahi kama-huwa be-asma ehee, wa sifaa-ti hee, wa kabiltu jamee'aa ah-kame hee.*

I believe in Allah however He is, according to His names and attributes and I have accepted all His commands.



#### Imaan-e-Mufasssal (Imaan in Detail)

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ خَيْرِهِ

وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ

*Aa-mantu bil-lahi, wa mala-ikati hee, wa kutu be hee, wa rusu-le hee, wal yaw-mil aa-khiri, wal qadri khay-ri hee wa shar-ri hee, minal-laa hee ta'ala, wal ba'see ba'dal mauwt.*

I believe in Allah, His angels, His books, His messengers, in the Day of Judgement and that the good and bad of fate is from Allah and the life after death.



#### عقائد ° Aqaa'id

#### My Beliefs

##### Allah

- He is one and only, with no partners.
- He created the whole universe and whatever is in it.
- He gives life and causes death.
- He has no parents, wife or children.
- He does not eat, drink or sleep.
- He was not created and has always been and will always be.
- Nobody resembles Allah and he resembles none.





## Angels

- Allah has created Angels out of light and gave them many duties to perform.
- They do what Allah orders them to do and they do not disobey.
- They are not visible to us.
- We do not know the exact number.



Some of the well known angels are;

1. Jibraeel (*Alayhis-Salaam*) - Was sent with Allah's books, orders and commands.
2. Michaaeel (*Alayhis-Salaam*) - In charge of food, rain clouds, seas, rivers and the wind.
3. Izraaeel (*Alayhis-Salaam*) - In charge of death. He takes life with the order of Allah.
4. Israafeel (*Alayhis-Salaam*) - In charge of blowing the Soor (bugle) on the day of Qiyamah which will destroy and finish everything in the earth and skies.
5. Kiraaman Kaatibeen - They are two angels that always stay with every person. One records all the good deeds and the other records all the bad deeds.
6. Munkar & Nakeer - They are angels who will question a person in the grave after they die.

## Books

The four main books that were revealed are;

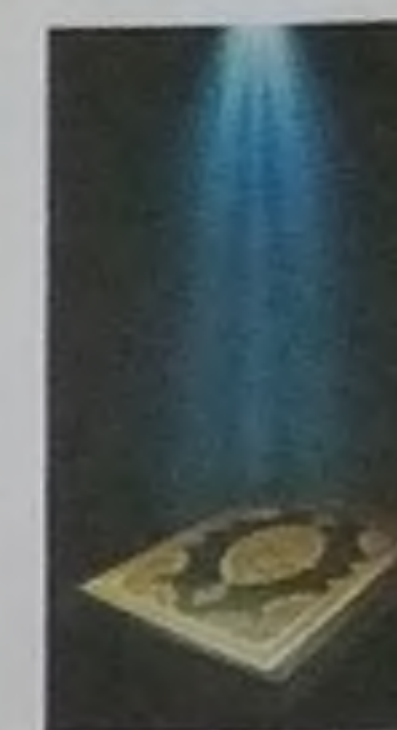
1. *Towraah* (Old Testament): was given to Moosa (*Alayhis-Salaam*).
  2. *Zaboor* (Psalms): was given to Dawood (*Alayhis-Salaam*).
  3. *Injeel* (Bible): was given to Eesa (*Alayhis-Salaam*).
  4. *Qur'an*: the final book was given to Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*).
- The Qur'an was revealed over a period of 23 years.
  - It was completed in the month of Ramadhan on Laylatul Qadr.
  - All other books are no longer in their original form, but Qur'an can not be changed because Allah has taken it upon Himself to safeguard the Qur'an.



- It is a living miracle because countless people have memorised all of it from the time it was revealed until today.
- Qur'an is the final book and no other book is to be revealed.

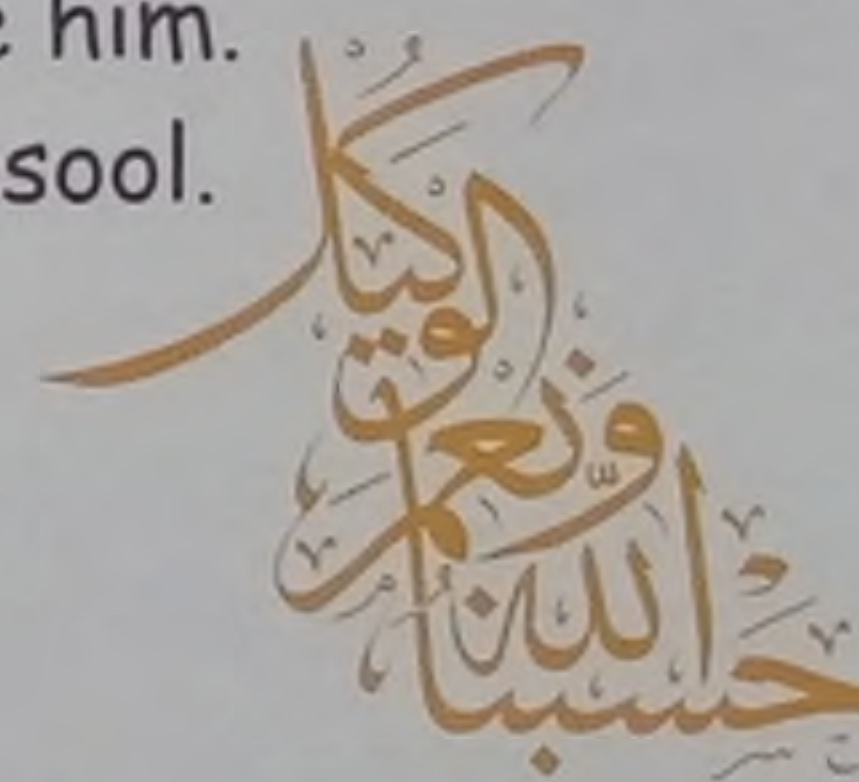
Smaller books known as Saheefahs were given to other Prophets;

- 10 were revealed upon Aadam (*Alayhis-Salaam*).
- 50 were revealed upon Shees (*Alayhis-Salaam*).
- 30 were revealed upon Idrees (*Alayhis-Salaam*).
- 10-30 were revealed upon Ibraheem (*Alayhis-Salaam*).



## Messengers

- The first Nabi (Prophet) to come into this world was Aadam (*Alayhis-Salaam*). The last was Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and there is no other Prophet to come after him.
- Approximately 124,000 Ambiyaa (Prophets) came into this world.
- A Rasool is a Prophet who received a book from Allah and a new Shari'ah (Divine Law).
- A Nabi follows the Shari'ah of the Rasool before him.
- Every Rasool is a Nabi but not every Nabi is a Rasool.
- All the Ambiyaa preached the oneness of Allah.
- They performed miracles with the help of Allah.



## Day of Qiyamah (Judgement)

- This world will come to an end one day when Israafeel (*Alayhis-Salaam*) will blow the Soor (bugle).
- The earth will be shaken up. The mountains will become like flakes of cotton wool. The sun and moon will crash. The stars will lose their sparkle and the whole universe will be destroyed.
- Some of the signs of the approach of Qiyamah taught to us by Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) are as follows;
  - People will disobey their parents.
  - Singing, music and dancing will become common.
  - Illiterate people will become leaders.
  - Unworthy people will be given high posts.



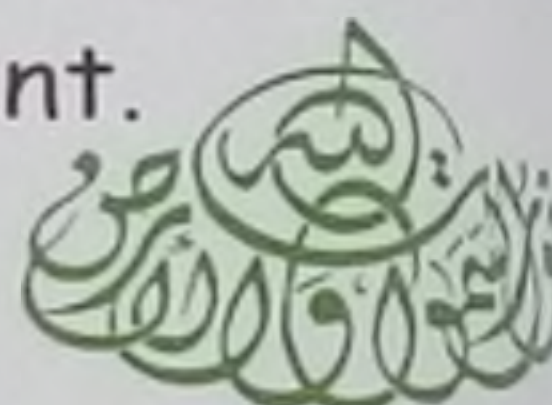


- Honest people will be regarded as untrustworthy.
- People will fight over petty issues.
- People of low means will boast of big buildings.
- Violence, anarchy and bloodshed will become common.
- Drinking wine will become very common.
- There will be a breach of trust and lies will become common.
- Offspring's will become a cause of grief and anger for parents.
- An abundance of children born out of wedlock.



### Taqdeer (Fate)

- Allah's knowledge of what good or bad one would do even before a person is created, is called Taqdeer.
- Allah has given us the ability to do good or bad.
- All favours are from Allah therefore we should not boast, but we should be thankful and all misfortunes are a test from Allah as well and we should not despair, but we should be patient.



### Life after death

- When Israafeel (*Alayhis-Salaam*) will blow the Soor (bugle) for the second time, every person that lived from the time of Adam (*Alayhis-Salaam*) up to the final day, will be given a new life.
- Everyone will gather before Allah and give account of their deeds.
- The good will be rewarded with Jannah (Paradise) and the evil will be punished in Jahannam (Hell).



## Ghusl غَسْلُ (Bathing)



### 3 Fardh (Compulsory) actions of Ghusl

1. To gargle the mouth. (DAR QUTNI)
2. To clean the nostrils up to the soft part of the nose. (DAR QUTNI)
3. To pour water over the entire body without leaving a single part of the body dry. (ABU DAWOOD)

### 10 Sunnah actions of Ghusl

1. To make intention for Ghusl. (BUKHARI)
2. To recite 'Bismillah'.
3. To wash hands up to the wrists. (BUKHARI)
4. To wash the private parts. (BUKHARI)
5. To wash dirt from any part of the body. (BUKHARI)
6. To perform Wudhu. (BUKHARI)
7. To pour water over the head. (BUKHARI)
8. To pour water all over the body three times. (BUKHARI)
9. To rub the body and to make sure that not a single hair is left dry (or else Ghusl will *not* be valid).
10. To wash the feet. (BUKHARI)



BATHROOM

Note: Rings, watches and earrings should be removed if water does not reach under them.



## Wudhu وَضُوْ (Ablution)



### 4 Fardh (Compulsory) actions of Wudhu

1. Washing the full face from the forehead to the chin and from one earlobe to the other, once. (QUR'AN 5:6)
2. Washing both arms including the elbows, once. (QUR'AN 5:6)
3. Make masah: wipe wet hands over one quarter of the head, once. (QUR'AN 5:6 / MUSLIM)
4. Washing both feet including the ankles, once. (QUR'AN 5:6)

### 13 Sunnah actions of Wudhu

1. Make intention for Wudhu. (BUKHARI)
2. To recite 'Bismillah'. (TIRMIDHI)
3. Washing the hands including the wrists three times. (MUSLIM)
4. Clean the teeth using a miswaak. (MUSLIM)
5. Gargling three times. (MUSLIM)
6. Passing water into the nostrils three times. (MUSLIM)





7. Khilal of the beard i.e. to pass wet fingers through the beard. (TIRMIDHI)
8. Khilal of the fingers and toes. (TIRMIDHI)
9. Washing each part at least three times. (BUKHARI)
10. Masah of the whole head once. (BUKHARI)
11. Masah of both ears once. (TIRMIDHI)
12. Wudhu performed systematically (in order). (QUR'AN 5:6)
13. Wudhu performed continuously and parts washed one after another without pausing so no part dries up before the next is washed. (BUKHARI)

### 5 Mustahabbaat (Desirable actions) of Wudhu

1. To begin from the right. (BUKHARI)
2. To make Masah on the nape. (AHMAD)
3. Not to take assistance from anyone.
4. To face the Qiblah.
5. To sit on a high and clean place.



### 4 Makroohaat (Undesirable actions) of Wudhu

1. To make Wudhu in an unclean place.
2. To clean the nose with the right hand.
3. To talk of worldly affairs.
4. To perform Wudhu against the Sunnah.



### 8 Nawaqidh (Things which Nullify) of Wudhu

1. Discharging of urine, stool or anything coming out from the private parts. (TIRMIDHI)
2. Passing wind. (TIRMIDHI)
3. Vomiting (mouthful). (TIRMIDHI)
4. To fall asleep while lying down or leaning against something. (TIRMIDHI)
5. To faint or become unconscious. (HIDAAYAH)
6. To become insane. (HIDAAYAH)
7. Laughing loudly during Salaah. (BAYHAQI)
8. Flowing of blood or matter from any part of the body. (BUKHARI/IBN MAJA)

### Method of Wudhu



1. Make intention in the heart: 'I am performing Wudhu to get rid of Hadathe Asghar (the need of Wudhu).'
2. Wash both hands 3 times including the wrists.
3. Put water in the mouth and gargle 3 times.
4. Wash the nostrils 3 times and clean the nose with the left hand.
5. Wash all the face 3 times.
6. Wash the right, then the left arm 3 times including the elbows.
7. Wipe wet hands over the head from front to back then forward again on the sides of the head.
8. Rub tips of index fingers in the ears and wipe thumbs behind the ear.
9. Wipe wet hands over the nape once.
10. Wash the right, then the left foot 3 times including the ankles.
11. Recite the Dua after completing Wudhu.

### Dua after performing Wudhu

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

O Allah, make me from amongst the repenters and amongst those that are clean and pure. (TIRMIDHI)





## Tayammam تَيَمَّمَ

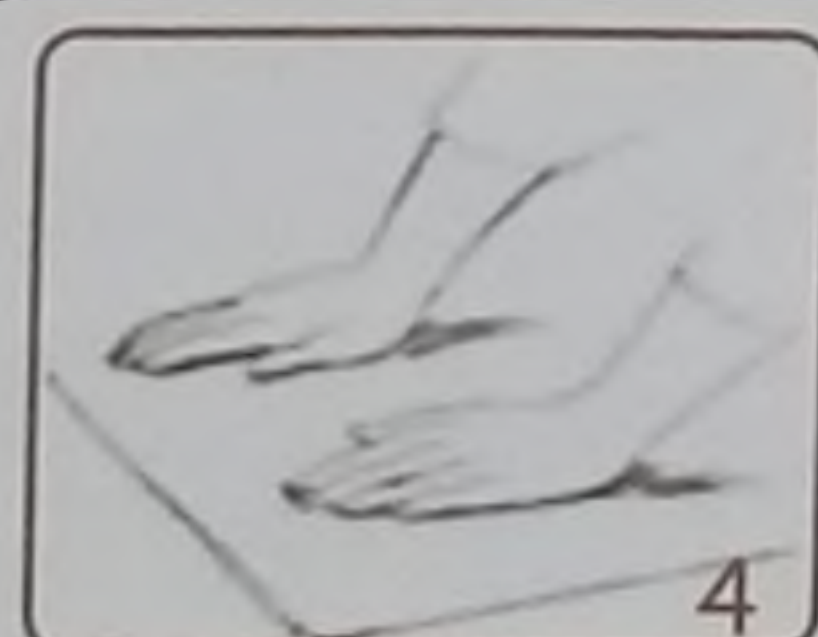
Tayammam is the substitute for Wudhu or Ghusl. A person can continue to read Salaah and perform other acts of worship with one Tayammam, until it is broken. It is permissible to perform Tayammam when water is not available within a radius of 1.7 km (1.05 miles) or water is available but cannot be reached because of the fear of an enemy, a dangerous animal or a snake etc. near the water or it is over-priced and one cannot afford to buy it or if one cannot use water to do Wudhu for any valid medical reasons. Tayammam can be done on earth, sand, stone, limestone, baked earthen pots (unglazed), brick and clay. The things that nullify Wudhu or Ghusl will also nullify Tayammam, or if you find water.

### 3 Fardh (Compulsory) actions of Tayammam

1. Making intention. (QUR'AN 4:43)
2. Rub both hands on the face after striking them on the earth.
3. Rub both hands on the arms up to the elbow after striking them gently on the earth. (IBN MAJA / DAR QUTNI)

### Method of Tayammam

1. Make the intention for Tayammam, 'I am performing Tayammam for Wudhu (or Ghusl)'.
2. Strike both hands on the earth (shake the excess off).
3. Rub the hands on the entire face from the forehead to below the chin and from one earlobe to another.
4. Strike both hands on the earth (shake the excess off).
5. Rub the left hand over the right arm, up to and including the elbow and then rub the right hand over the left arm, up to and including the elbow.
6. Do khilal of the fingers (pass fingers in between fingers).
7. Do khilal of the beard (pass fingers in between beard).



## Miswaak مِسْوَاك

A Miswaak is a tree-twig, which is used for cleansing the teeth.

### Benefits of using the Miswaak

1. Gaining the pleasure of Allah. (BUKHARI)
2. The reward of Salaah is multiplied 70 times. (MAJMA-UZ-ZAWAA'ID)
3. Strengthens the gums and prevents tooth decay.
4. Creates a fragrance in the mouth and eliminates bad odours.
5. Sharpens the memory and is a cure for headaches.
6. Creates lustre (noor) on the face of one who uses it.
7. Causes the teeth to glow and strengthens the eyesight.
8. Assists in digestion and clears the voice.

### Times when using Miswaak is Sunnah

1. For the recitation of the Qur'an or Hadeeth. (IBN MAJA)
2. When the mouth releases a bad smell.
3. At the time of performing Wudhu. (ABU DAWOOD)
4. After entering one's home and before entering any good gathering. (MUSLIM)
5. When experiencing pangs of hunger and thirst.
6. Before and after meals and at the time of Sehri. (AHMAD)
7. Before undertaking or returning from a journey. (MUSLIM)
8. Before sleeping and upon awakening. (MUNTAKHAB)

### How to use a Miswaak

1. It should be a straight clean twig, not too hard nor too soft.
2. A new Miswaak should be approximately a hand-span in length.
3. It should be the thickness of the forefinger.
4. Before and after using it, it should be washed.
5. It should not be sucked.
6. It should be placed vertically when not in use. If the Miswaak is dry it should be moistened with water prior to use.
7. It should be used at least thrice (brush three times) for each section of the mouth, e.g. brush the upper layer of teeth thrice, then the lower layer thrice, etc.
8. The Miswaak should not be used at both ends.



## Masah on Khuffain خُفَّيْنِ



Khuffain are a special type of socks. Instead of washing the feet during Wudhu, it is permissible to pass wet hands over such socks.

### Conditions for Masah (SUNAN LIL BAYHAQI)



1. The socks must be strong enough to enable walking in them on roads for approximately three miles without the socks tearing.
2. The socks should remain in position (covering the foreleg) without being tied. They should not slip.
3. Water must not be able to seep through.
4. The socks must not be transparent or even semi-transparent.

### Method of Masah

- Put on the Khuffain after Wudhu has been made. (TIRMIDHI)
- Masah is to draw the fingers of the hand on the upper surface of the Khuffain starting from the toes and ending at the foreleg (just above the ankle). (IBN MAJA)
- Masah should be done on the upper portion of the Khuffain. (ABU DAWOOD)
- It should be done only once on each Khuff. The right hand should be used for the right Khuff and the left hand for the left Khuff.

### Validity of Masah

- For a *Muqeem* (non traveller) Masah is valid for 24 hours. (MUSLIM)
- For a *Musaafir* (a traveller) Masah is valid for 72 hours. (MUSLIM)
- The period of 24 or 72 hours will start from the time the Wudhu (after which the Khuffain were put on) breaks and not from the time the Khuffain were put on. (MUSLIM)

### Things which nullify Masah

1. All things which nullify Wudhu. (MUSLIM)
2. Removal of the Khuff (sock). (MUSLIM)
3. The expiry of the period i.e. 24 hours for the *Muqeem* and 72 hours for the *Musaafir*. (MUSLIM)



## Adhaan اَذَانٌ



No. of times*	Arabic	Transliteration	Translation
4 times	اللَّهُ أَكْبَرُ	Allahu Akbar	Allah is most great
2 times	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ	Ash-hadu al-laa elaaha il-lal laah	I testify that there is none worthy of worship but Allah
2 times	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ	Ash-hadu anna Muham-madar- Rasoolul-laa	I testify that Muhammad (ﷺ) is Allah's Messenger
2 times turn towards right	حَيَّ عَلَى الصَّلَاةِ	Hay-yaa a'las Salaah	Come to Salaah
2 times turn towards left	حَيَّ عَلَى الْفَلَاحِ	Hay-yaa a'lal falaah	Come to Success
2 times in Fajr Adhaan only	الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ	As-salaatu khairum mi-nan naum	Salaah is better than sleep
2 times in Iqamaat only	قَدْ قَامَتِ الصَّلَاةُ	Qad-qama tis Salaah	Salaah is ready
2 times	اللَّهُ أَكْبَرُ	Allahu Akbar	Allah is most great
1 time	لَا إِلَهَ إِلَّا اللَّهُ	La ilaha il-lal-laa	There is none worthy of worship except Allah

\* (TIRMIDHI)

### Dua after Adhaan

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ اتِّمِّمْ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَاماً مُحَمَّدَ الَّذِي وَعَدْتَهُ إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ

O Allah, Sustainer of this perfect call and everlasting prayer, grant Muhammad (*Sal-lal-laahu alayhi wa sal-lam*) the intercession and honour and raise Him to the praised position (a place in Jannah) which You have promised Him. Surely, You do not go against Your promise. (BUKHARI / BAYHAQI)





# Salaah صَلَاة

## Timings of Daily Salaah

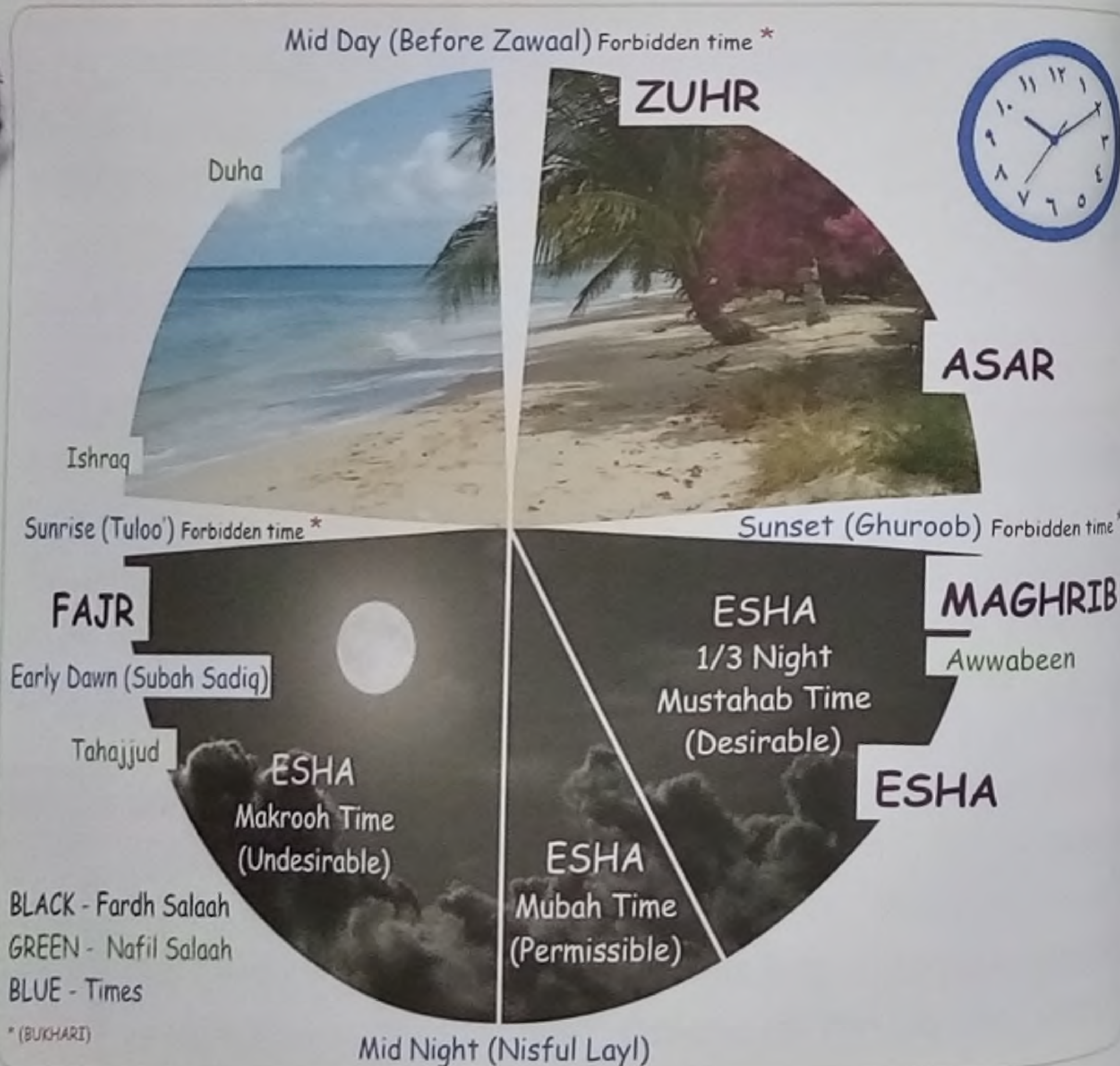
**Fajr:** فجر From Subah Sadiq (early dawn) till a little before sunrise. (MUSLIM)

**Zuhr:** ظهْر From after Zawaal (past noon) till the shadow of an object becomes twice the length of the object plus its original shadow at midday. (BUKHARI)

**Asar:** عَصْر From the end of Zuhr till little before sunset, but it is Makrooh to delay it until the sun turns pale. (TIRMIDHI)

**Maghrib:** مغْرِب From after sunset till the redness in the horizon has faded away. (MUSLIM)

**Esha:** عِشَاء From when the redness in the horizon has faded away till early dawn; but it is Mustahab (desirable) to read Esha in the first one third of the night and Makrooh (undesirable) to delay it until after midnight. (MUSLIM / ABU DAWOOD)



Abu Hurairah (Radhi Allaahu Anhu) says I heard Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) saying, 'If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him?' They said, 'Not a trace of dirt would be left.' Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) replied, 'That is the example of the five Salaah with which Allah washes away bad deeds.' (BUKHARI)

Were people to know the blessing of pronouncing Adhaan and the standing in the first row, they would even draw lots to secure these privileges. Were they to realise the reward of performing Salaah early, they would race for it; and were they to know the merits of Salaah after nightfall (Esha) and the dawn (Fajr) Salaah, they would come to them even if they had to crawl. (BUKHARI)

He who purifies (performs Wudhu) himself in his house and then walks to one of the houses of Allah (Masjid) for performing an obligatory Salaah, one step of his, will wipe out his sins and another step will elevate his rank (in Jannah). (MUSLIM)

Convey glad tidings to those who walk to the Masjid in the darkness. For they will be given full light on the Day of Resurrection. (TIRMIDHI)

## 8 Sharaa'it (Conditions) for the validity of Salaah

If any of these are missed then the Salaah will not be valid.

1. Ghusl must be performed (if one is in need of it). (QUR'AN 5:6)
2. Wudhu must be performed (if one is in need of it). (QUR'AN 5:6)
3. Impurity from the body or the clothes must be removed. (QUR'AN 74:4)
4. Impurity must be removed from where one is praying. (DAR QUTNI)
5. Satar (minimum area to be covered by men and women) must be covered. (QUR'AN 7:31)
6. Time for Salaah must be valid.
7. Face the Qiblah. (QUR'AN 2:144)
8. Make intention for Salaah. (BUKHARI)



TURKEY



## 6 Fardh (Compulsory actions) of Salaah

If any of these are missed then the Salaah will need to be repeated.

1. *Takbeer-e-Tahreema*: To say *Allahu Akbar* to begin Salaah. (QUR'AN 74:3)

2. *Qiyaam*: Standing. (QUR'AN 2:238)

3. *Qira'ah*: Recitation of the Qur'an (of at least three short aayahs or one long aayah). (QUR'AN 73:20)

4. *Ruku*: Bowing down. (QUR'AN 22:77)

5. *Sajdah*: Prostration. (QUR'AN 22:77)

6. *Qa'dah Akheerah*: To sit for so long at the end of the Salaah that one can read Tashahud. (TIRMIDHI)



FRANCE

## 14 Waajibaat (Necessary actions) of Salaah

If any of these are missed unknowingly then *Sajdah Sah'w* (page 46) will need to be performed to correct the Salaah; however if it is missed intentionally or no *Sajdah Sah'w* is performed then the Salaah will need to be repeated.

1. Recitation from the Qur'an in the first two Rak'aahs of Fardh Salaah after Surah Fatihah.

2. To recite Surah Fatihah in all Rak'aahs of all the Salaahs except the 3rd and 4th Rak'aahs of Fardh Salaah, in which it is Sunnah.

3. To recite at least three short or one long aayah after Surah Fatihah in the first two Rak'aahs of Fardh and in all Rak'aahs of all the other Salaahs.

4. To recite Surah Fatihah before any other Surah.

5. To maintain order between *Qiyaam*, *Ruku*, *Sajdah* & *Rak'aahs*.

6. *Qawmah*: Standing after *Ruku*.

7. *Jalsa*: Sitting between the two *Sajdahs*.

8. *Ta'deele Arkaan*: Performing *Ruku* and *Sajdah* etc. calmly and in a good manner.



ABU DHABI

9. *Qa'dah Oola*: To sit after the first two Rak'aahs in a 4 Rak'aahs Salaah to the extent of reciting Tashahud.

10. To read Tashahud in the two *Qa'dahs*.

11. Imam to recite loudly during the first two Rak'aahs of Maghrib and Esha and in all Rak'aahs of Fajr, Jumu'ah, Taraweeh, Eid & Wit'r (in Ramadhan only).

12. To complete the Salaah after saying Salaam.

13. To say Takbeer for Qunoot in Wit'r and recite Dua Qunoot.

14. To say six additional takbeers in Eid Salaah.

## 21 Sunnah actions of Salaah

1. To raise the hands up to the ears before saying Takbeer-e-Tahreema.

2. While raising the hands for Takbeer, keeping the fingers together and palms facing the Qiblah.

3. Not to bow the head whilst saying Takbeer.

4. Saying of Takbeers (Takbeer-e-Tahreema) and others aloud by the Imam.

5. To place the right hand over the left hand below the navel.

6. To recite *Thana*.

7. To recite *Ta'awwuz*.

8. To recite *Bis mil-laa hir rah-maa nir-raheem*.

9. To recite only Surah Fatihah in the 3rd and 4th Rak'aah of Fardh Salaah.

10. To say Ameen.

11. To recite *Thana*, *Ta'awwuz*, Bismillah and Ameen quietly.

12. To recite Qur'an from the following parts: *Fajr*: From Surah Hujarat (26<sup>th</sup> Juz) up to Surah Inshiqaaq (30<sup>th</sup> Juz). *Zuhr*, *Asar* & *Esha*: From Surah Burooj (30<sup>th</sup> Juz) till Surah Qad'r (30<sup>th</sup> Juz). *Maghrib*: From Surah Bayyinah (30<sup>th</sup> Juz) till Surah Naas (30<sup>th</sup> Juz).



Wolverhampton UK



YEMEN



13. To say the Tasbeeh at least three times in Ruku and Sajdah.
14. To keep the back in line with the head during Ruku while grasping both knees with the fingers of both hands.
15. For the Imam to say *Sami-Allahu liman hamidah* and the Muqtadi's (followers) to read *Rabbana lakal hamd*. A Munfarid (person praying Salaah alone) should recite both.
16. When going into Sajdah, place the knees, then palms, then nose, followed by the forehead, onto the ground (in order).
17. In Qa'dah (or Jalsa) to place the left foot on the ground horizontally, to sit on it whilst keeping the right foot vertical with the toes pointing towards the Qiblah (for males only).
18. To raise the index finger when reciting the Kalimah in Tashahud.
19. To recite Durood Shareef in Qa'dah Akheerah after Tashahud.
20. To recite Dua after Durood Shareef in Qa'dah Akheerah.
21. To turn the face to the right side during Salam, then left.



AMERICA



BARBADOS



RUSSIA

### 5 Mustahabbaat (Desirable actions) of Salaah

1. To pull the palms out of the sleeves while saying the Takbeer-e-Tahreema.
2. To say the Tasbeeh more than three times during Ruku and Sajdah, for a Munfarid (in an odd number; 5, 7, 9 etc).
3. To fix the gaze towards the place of Sajdah in Qiyaam, towards the feet in Ruku, towards the lap during Qa'dah and on the shoulders during Salaam.
4. To avoid coughing.
5. To try not to yawn and if the mouth is open, to cover it with the back of the right hand in Qiyaam and with the back of the left hand in all other postures.

### 18 Makroohaat (Undesirable actions) of Salaah

1. To pray bareheaded due to laziness or to pray with arms exposed above the elbows.
2. To play with clothes or parts of the body during Salaah.
3. Wearing clothes during Salaah which are not worn to respectable places i.e. nightwear.
4. To dust the floor with one's hand to prevent the soiling of clothes.
5. Praying when one has the urge to go to the toilet.
6. To crack fingers or putting the fingers of one hand into the other hand.
7. Turning the face away from Qiblah and looking around.
8. For men to rest both arms and wrists on the ground during Sajdah.
9. Praying while someone else is sitting in front of you, facing you.
10. Yawning intentionally and not trying to prevent it.
11. Closing the eyes.
12. For a person to stand alone in a row when there is space in the row, in front.
13. Wearing clothes with pictures of living things on them, during Salaah.
14. Praying in a place where there is a picture of a living thing, in front, above, right, left or at the place of Sajdah.
15. To count Aayahs, Surahs or Tasbeehs on the fingers whilst in Salaah.
16. Praying with sheets or clothes wrapped around in such a way which will make it difficult to free the hands quickly.
17. To yawn or stretch arms due to laziness.
18. Doing something against the Sunnah whilst praying.



BAHRAIN



PAKISTAN



## 16 Mufsideat (Things which break) of Salaah

1. To speak in Salaah knowingly or unknowingly, a few words or many.
2. To greet a person with *Assalamu Alaikum* or any other method.
3. To answer a greeting or say *Yarhamukallah* to one who sneezes.
4. To say *Inna lillah* on hearing sad news or *Subhanallah* on hearing good news.
5. To make noises due to pain or trouble etc.
6. To correct the recitation of someone other than the Imam.
7. To recite the Qur'an by looking at the text.
8. To act in such a manner which gives the onlookers an impression that the person is engaged in something other than Salaah.
9. Eating or drinking knowingly or unknowingly.
10. To turn the chest away from Qiblah without a valid excuse.
11. Performing Sajdah at a Najis (impure) place.
12. Delay in covering the *Satar* (if exposed) to the duration of reciting *Subhanallah* three times. (Wearing see-through scarves will invalidate a female's Salaah).
13. Laughing aloud (breaks Wudhu as well).
14. To step ahead of the Imam.
15. To make a major error in the recitation of the Qur'an which will change the meaning.
16. To accept a correction from someone who is not in Salaah behind you.

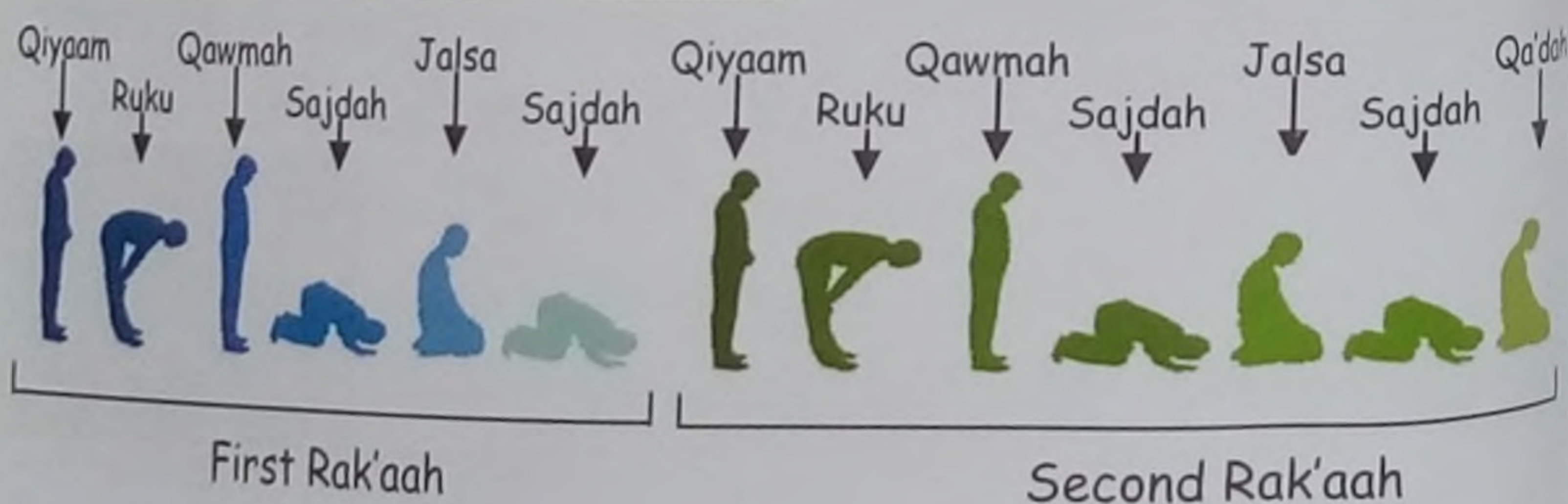


SYRIA



MALAYSIA

## Different positions of Salaah



## Method of Salaah

### Niyyah

Intention for Salaah can be made verbally or in the mind and heart or it can be said in any language, using words similar to the following, 'I am making intention to pray two/three/four Rak'aahs, Fardh/Waajib/Sunnah/Nafil of Fajr/Zuhr/Asar/Maghrib/Esha for Allah, facing towards Qiblah, behind this Imam.' (if praying with Jama'ah). Choose the appropriate words for each Salaah.

### Takbeer

اللَّهُ أَكْبَرُ

Allah is the Greatest  
*Allahu Akbar* (QUR'AN 74:3)



MOROCCO

### Thana

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Purity (from all faults) is only for You, O Allah, and praise be to You and blessed is Your name and exalted is Your Majesty and there is none worthy of worship besides You. (TIRMIDHI)

*Sub-haa-na-kal-laa-hum-ma wa bi ham-dika wa ta baa ra kas-muka wa ta-'aalaa jad-duka wa laa ilaa-ha ghai-ruk.*

### Ta'awwuz

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allah from Shaytaan the cursed.

*A'oo-zu bil-laahi minash-shay-taa nir-rajeem.* (QUR'AN 16:98)



EGYPT

### Tasmiyah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(I begin) in the name of Allah, the Most Gracious the Most Merciful.

*Bis mil-laa hir rah-maa nir-raheem.* (TIRMIDHI)

## Surah Fatihah (The Opening)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَالِكِ يَوْمِ الدِّينِ ۝

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝



All praise is due to Allah, Lord of the worlds. The Beneficent, the Merciful. Master of the Day of Judgement. You alone we Worship. And You alone we ask for help. Show us the right path. The path of those whom you have favoured. Not the path of those who earn your anger. Nor (the path) of those who go astray. (QUR'AN 1 / MUSLIM)

*Al-hamdu lil-laa hi rab-bil 'aala-meen. Ar-rah maa nir-raheem. Maa li kiyaw mid-deen. Iy-yaa-ka na'a budu wa iy-yaa-ka nas-ta 'een. Ih di-nas-siraatal mus-ta qeem. Siraa-tal-lazeena an'amta 'alayhim. Ghaiy ril magh-dhu-bi 'alay him wa ladh-dhaal-leen. Ameen.*

### Qira'ah

Recite any part of the Qur'an or any Surah or at least any 3 short aayahs. (TIRMIDHI) Below are 4 Surahs for beginners to learn.

### Surah Kafiroon (The Disbelievers)

قُلْ يَا أَيُّهَا الْكَافِرُونَ ۖ لَا أَعْبُدُ مَا تَعْبُدُونَ ۖ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۖ وَلَا  
أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۖ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۖ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۖ

Say, 'O disbelievers. I do not worship that which you worship. Nor do you worship the One whom I worship. And neither I am going to worship that which you have worshipped, Nor will you worship the One whom I worship. For you is your faith and for me, my faith.' (QUR'AN, 109)

*Qul ya ayyuhal kafiroon. La a'budu ma ta'budoon. Wala antum aabidoona ma a'abud. Wala ana aabidun ma abadtum. Wala antum abidoona ma a'abud. Lakum deenukum waliya deen.*



SPAIN

### Surah Ikhlas (The Sincerity)

قُلْ هُوَ اللَّهُ أَحَدٌ ۖ اللَّهُ الصَّمَدُ ۖ لَمْ يَلِدْ وَلَمْ يُولَدْ ۖ  
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۖ

Say, 'The truth is: Allah is One. Allah is Besought of all, needing none. He neither begot anyone, nor was begotten. And equal to Him has never been any one.' (QUR'AN, 112)

*Qul huwa Allah hu ahad. Allah hus-samad. Lam yalid wa lam yulad. Wa lam yakul lahu kufuwan ahad.*

### Surah Falaq (Break of Dawn)

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۖ مِنْ شَرِّ مَا خَلَقَ ۖ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۖ  
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۖ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۖ

Say, 'I seek refuge with the Lord of the daybreak. From the evil of everything He has created. And from the evil of the dark night when it penetrates. And from the evil of the women who blow on the knots. And from the evil of an envier when he envies.' (QUR'AN, 113)

*Qul a-udhu bi rabbil falaq. Min sharri ma khalaq. Wa min sharri ghasiqin izha waqab. Wa min sharrin naffa thati fil u'qad. Wa min sharri hasidin izha hasad.*

### Surah Naas (The Mankind)

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۖ مَلِكِ النَّاسِ ۖ إِلَهِ النَّاسِ ۖ مِنْ شَرِّ الْوَسْوَاسِ  
الْخَنَّاسِ ۖ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۖ مِنَ الْجِنَّةِ وَالنَّاسِ ۖ

Say, 'I seek refuge with the Lord of mankind. The King of mankind. The God of mankind. From the evil of the whisperer who withdraws (when Allah's name is pronounced). The one who whispers in the hearts of people. Whether from among the Jinn or Mankind.' (QUR'AN, 114)

*Qul a-udhu bi Rabbin Naas. Malikin-Naas. Illahin-Naas. Min-sharril Waswaasil khan Naas. Allazi yuwas-wisu fi suduurin Naas. Minal-Jinnati wan Naas*

### Tasbeeh of Ruku (3 times)



GIBRALTAR

سُبْحَانَ رَبِّيَ الْعَظِيمِ ۖ

How Glorious is my Lord, the Great.  
*Sub-haa na-rab-biyal azeem.* (TIRMIDHI)



SAUDI



MALAYSIA



### Tasmee'

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ❁

Allah has listened to him who has praised Him.  
*Sami Allah-hu-liman ha-mida. (BUKHARI)*

### Tahmeed



MALDIVES

رَبَّنَا لَكَ الْحَمْدُ ❁

O Our Lord. Praise be to You.  
*Rab-ba-naa la kal hamd. (BUKHARI)*



SHARJAH

### Tasbeeh of Sajdah (3 times)



PHILIPPINES

سُبْحَانَ رَبِّيَ الْأَعْلَى ❁

All Glory be to You my Lord, the Most High.  
*Sub-haa na-rab-biyal a'laa. (TIRMIDHI)*



SINGAPORE

### Tashahud

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ . السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ

وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ . السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ .

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ❁

All prayers and worship offered through words, bodily actions and wealth are due to Allah. Peace be upon you, O Prophet and the mercy of Allah and His blessings. Peace be upon us and the righteous servants of Allah. I bear witness that there is none worthy of worship besides Allah and I bear witness that Muhammad (Sal-lal-laahu alayhi wa sal-lam) is His servant and messenger. (BUKHARI)

*At-ta hiyaa-to lil-laa-hi was-sa-la-waa tu wat-tay-yi-baa-tu. As-salaamu 'alayka ay-yuhan nabi-yu wa-rah-ma-tul-laa-hi wa-barakaa-tuh. As-sa-laamu 'alaynaa wa'ala e-baa-dil-laa his saa-liheen. Ash hadu al-laa-ilaa-ha il-lal-laahu wa ash hadu-an-na mu-ham-madan 'ab-duhu wa-rasooluh.*

### Durood Shareef

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى  
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ . اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ  
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ ❁

O Allah, shower Your mercy on Muhammad (Sal-lal-laahu alayhi wa sal-lam) and the followers of Muhammad (Sal-lal-laahu alayhi wa sal-lam) as You have showered Your mercy on Ibraaheem (Alayhis-Salaam) and the followers of Ibraaheem (Alayhis-Salaam). You are the Praiseworthy and Glorious. O Allah, shower Your blessings on Muhammad (Sal-lal-laahu alayhi wa sal-lam) and the followers of Muhammad (Sal-lal-laahu alayhi wa sal-lam) as You have showered Your blessings on Ibraaheem (Alayhis-Salaam). Indeed, You are the Praiseworthy and Glorious. (MUSLIM)

*Allah-hum-ma sal-li 'alaa Muhammadinw wa 'alaa aali Muhammadin ka-maa sal-lay ta 'alaa Ibraheema wa 'alaa aali Ibraheema in-naka hameedum majeed. Allah-hum-ma baa rik 'alaa Muhammadinw wa 'alaa aali Muhammadin ka-maa baa-rak-ta 'alaa Ibraheema wa'ala aali Ibraheema in-naka hamee-dum majeed.*



CHINA

### Dua after Durood Shareef

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ .

فَاغْفِرْ لِي مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ ❁

O Allah, I have wronged myself greatly and nobody forgives sins except you. Therefore forgive me, for forgiveness comes from You only and have mercy on me Verily You are the Most Forgiving, Most Merciful. (BUKHARI)



Allah hum-ma in-nee za-lam-tu naf-see zhu'lman kasee-raw wa laa  
yagh-fi-ruzh-zhu-nooba il-laa an-ta fagh-fir lee magh-firatam min 'in-dika  
war ham-nee in-naka an-tal gha-foo rur raheem.

## Salaam

السلام عليكم ورحمة الله

Peace be upon you and the mercy of Allah. (ABU DAWOOD)

As-salaamu 'alay-kum wa rah-matullah.



KUWAIT

## Dua after Salaam

اللهم أنت السلام ومنك السلام.



JAPAN

تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ . وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

O Allah, You are Peace and from You comes peace. Blessed are You,  
O Owner of Majesty and Glory. And all praise is due to Allah, the  
Sustainer of all the worlds. (MUSLIM)



ITALY

## Wit'r



DEOBAND, INDIA

Dua Qunoot:

اللهم إنا نستعينك ونستغفرك ونؤمن بك ونتوكل عليك ونثني

عليك الخير. ونشكرك ولا نكفرك ونخلع ونترك من يفجرك.

اللهم إياك نعبد ولك نصلي ونسجد وإليك نسعى ونحفد ونرجو

رحمتك ونخشى عذابك. إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

O Allah we seek Your assistance and Your forgiveness and we  
believe in You and we rely upon You and we praise You in the best of  
manner and we are grateful to You and we do not disobey You and  
we break off from those who disobey You. O Allah, You alone do we

worship and to You do we pray and we prostrate and towards You we  
strive and hasten and we hope for Your mercy and we fear Your  
punishment. Verily, Your punishment will afflict the disbelievers.

(MUSANNAF IBN ABI SHAYBAH)

1. Intention should be made for performing Wit'r (Waaajib) Salaah.
2. There are three Rak'aahs in Wit'r. (TIRMIDHI)
3. Dua Qunoot is read before the Ruku in the 3rd Rak'aah. (ABU DAWOOD)
4. During the third Rak'aah, after reciting Surah Fatihah & any other Surah, raise both hands like the beginning of Salaah, say Allahu Akbar and place as normal. (MUSANNAF IBN ABI SHAYBAH)
5. Wit'r should end in the 3rd Rak'aah with Salaam at the end of the 3rd Rak'aah only. (NASA'I)



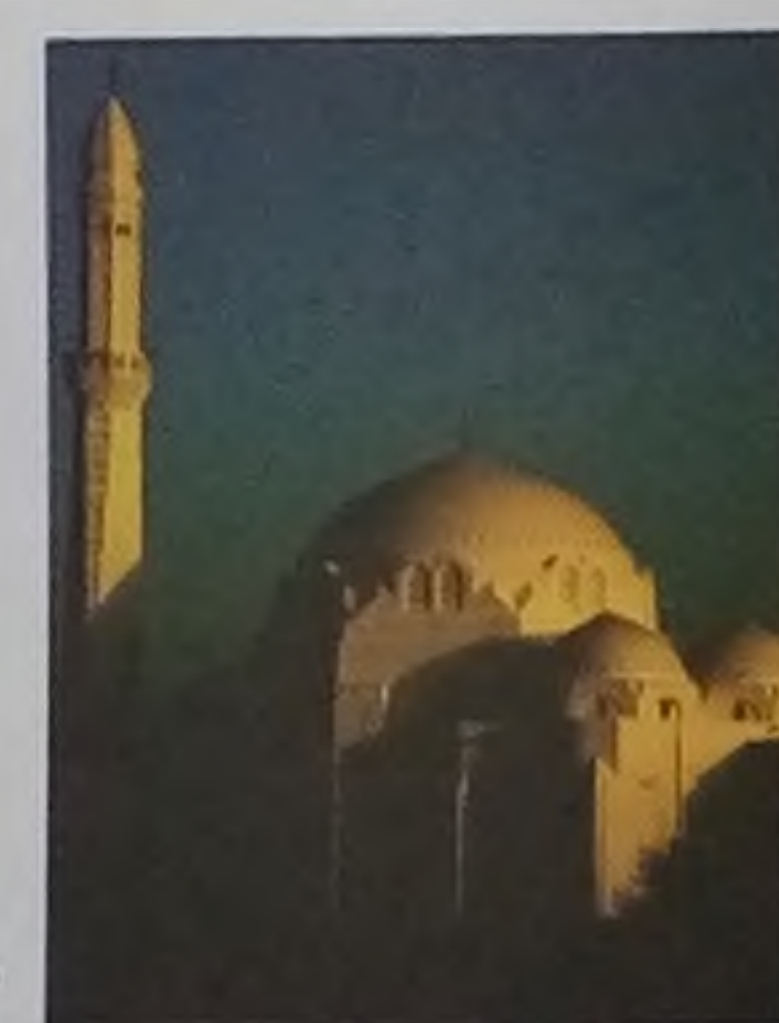
ARGENTINA

## Jumu'ah

On this day there is a time when no Muslim stands and prays, asking Allah for something, but Allah will grant him it - Then Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) gestured with his hands to indicate how short that time is. (BUKHARI)

## Sunnahs of Jumu'ah

1. To take a bath. (ABU DAWOOD)
2. To wear nice and clean clothes. (ABU DAWOOD)
3. Brush the teeth with Miswaak. (MUATTA IMAAM MUHAMMAD)
4. To proceed early to the Masjid.
5. To go to the Masjid on foot (if walking distance).
6. To try to sit as close as possible to the Imam.
7. If the rows are already filled, one should not jump over the shoulders of the musallis in order to get to the front.
8. To apply oil to the hair and to use itr or any other nice smelling fragrance. (ABU DAWOOD)
9. To listen to the Khutbah attentively.
10. Recite Durood upon Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) in abundance, since it is presented to him.



Masjid Jumu'ah, Madinah



## Salaah

The conditions are:

1. The Jumu'ah Salaah should be in a city, big village or a town like a city. It is not proper to perform the Jumu'ah Salaah in a small village. (MUSANNAF ABDUR RAZZAQ)
2. It should be performed at Zuhur time. (BUKHARI)
3. Khutbah (address by the Imam) should be delivered before the Salaah. (BUKHARI)
4. The Salaah should be read in congregation. It is compulsory to have at least three men besides the Imam to offer the Salaah, or else the Salaah will not be valid. (DAR QUTNI)

عيد



INDONESIA

Whoever stands up (in worship) in the nights preceding the two Eid's expecting rewards from his Lord, his heart will not die when the other hearts will die. (IBN MAJAH)

## Sunnahs of Eid

1. Wake up early.
2. Have a Ghusl (bath). (BAYHAQI)
3. Use Itr (perfume). (ABU DAWOOD)
4. Brush the teeth with Miswaak. (MUATTA IMAAM MUHAMMAD)
5. Dress in one's best clothes, (not necessarily new). (BUKHARI)
6. Perform Eid Salaah at the Eidgaah (large congregation).
7. To eat something sweet before Eidul Fitr Salaah. (BUKHARI)
8. To eat Qurbani meat after Eidul Adha Salaah. (BAYHAQI)
9. Go to the place of Salaah early.
10. Walk to the place of Eid Salaah (if it is within walking distance).
11. Recite the Takbeeraat aloud on the way to the place of Eid Salaah in Eidul Adha. (DAR QUTNI)
12. Recite it in a low voice in Eidul Fitr. (MUSANNAF ABDUR RAZZAQ)
13. Use different routes to and from the place of Eid Salaah.

عيد



Masjid Ghamaamah, Madinah

## Salaah

1. Intention should be made to perform 2 Rak'aahs Waajib of Eid Salaah with 6 additional Takbeers. (BAYHAQI)
2. After the 1st Takbeer-e-Tahreema fold both hands and recite Thana.
3. Then the first and second additional Takbeers should be recited and both hands raised whilst saying *Allahu Akbar* and let them loose on the sides on both occasions. (BAYHAQI)
4. Then the third additional Takbeer is said and you raise both hands while saying *Allahu Akbar* and then fold them as in normal Salaah.
5. The Imam will recite Surah Fatihah and any other Surah and the Rak'aah will be completed as normal.
6. In the second Rak'aah the Imam will recite Surah Fatihah and any other Surah.
7. Then the fourth, fifth and sixth additional Takbeers will be said and you raise both hands whilst saying *Allahu Akbar* and let them loose on the sides on all three occasions.
8. Now when the Imam recites *Allahu Akbar* again, without raising hands go into Ruku and complete the Salaah as normal.
9. It is Waajib to listen to the two Khutbahs after Salaah. (BUKHARI)

تراويح

Taraweeh



Taraweeh Salaah is Sunnah Mu'akkadah (Sunnah which is emphasised upon) for both men and women during the month of Ramadhan. The twenty Rak'aahs of Taraweeh are performed after the Fardh and Sunnah of Esha Salaah.

The twenty Rak'aahs with ten salaams are Masnoon (Sunnah). One should make intention for two Rak'aahs (at a time) of Taraweeh. Wit'r Salaah is read after Taraweeh. (IBN ABI SHAYBA / BAYHAQI)





## Traveller's Salaah صَلَاةُ الْمُسَافِرِ

- A person who intends to travel 48 miles or more and intends to remain at the destination for less than 15 days, is a Musaafir (Traveller).
- A Musaafir will make Qasr in the fardh Rak'aahs of Zuh, Asar and Esha only. (BUKHARI)
- Qasr means: to perform two Rak'aahs fardh instead of four Rak'aahs. There is no Qasr in the remaining Salaahs.
- If a Musaafir performs his Salaah behind an Imam who is not a Musaafir then he must pray his full Salaah. (MUATTA IMAAM MALIK)
- If the Imam is a Musaafir then he should perform Qasr and the Muqtadi's (followers) should complete their Salaah after the Imam has completed his Qasr. (ABU DAWOOD)
- A Musaafir has the choice of performing Sunnah or Nafil Salaah if he has time or he can leave it out.



## Sajdah Sah'w سَجْدَةُ السَّهْوِ

Sajdah Sah'w becomes Waajib when one of the following happens:

- If any Waajib act is missed out.
- If any Waajib act is delayed.
- If the order of any Waajib act is changed. (e.g. if Qira'ah is done before reciting Surah Fatihah).
- If any Fardh act is delayed.
- If any Fardh act is performed before its time.
- If any Fardh act is repeated. (e.g. Performing two Ruku's)

GO BACK  
YOU ARE GOING  
WRONG WAY

How to perform Sajdah Sah'w - In the final Rak'aah of Salaah, after reciting Tashahud, perform a single salaam to the right side only and then perform two additional Sajdahs. Thereafter, Salaah should be completed as normal by reciting Tashahud, Durood Shareef, Dua and then Salaam. (MUSLIMS)

**NOTE:** If a Fardh act is missed then Salaah needs to be repeated.



## Sick person's Salaah صَلَاةُ الْمَرِيضِ

A person is allowed to perform Salaah in the sitting position if:

- A person doesn't have strength to stand up.
- Standing up causes him a lot of pain or increases his illness.
- A person is able to stand but cannot go into Ruku or Sajdah.

If a person does not have the strength to make Ruku or Sajdah, then the Ruku and Sajdah must be made by gestures i.e. bowing the head slightly for Ruku and more lower for Sajdah.

A person is allowed to perform Salaah lying down position if:

- He does not have the strength to sit and pray or if medical conditions do not permit him to pray sitting down.

Lie down on the back with the legs towards the Qiblah. Knees should be raised. The head should rest at a high level with a pillow under it. Salaah must be made by gestures, but for Sajdah one should bow the head more than for the Ruku. This is the most preferred posture. If knees cannot be raised then one can stretch the legs. If one cannot lie on the back then he may lie on the side. (QUR'AN 48:17 / BUKHARI)



## Qadhaa Salaah قَضَاءُ الْفَوَائِتِ

- If any Fardh or Waajib Salaah is performed after its time expires then it will be called Qadhaa.
- It is compulsory to perform all the missed Fardh and Waajib Salaah since the time one has reached puberty. (BUKHARI)
- Qadhaa Salaah is performed just like normal Salaah but when making intention, it is necessary to make intention for the particular missed Salaah.



## Sujoodatut Tilaawah سُجُودَةُ التِّلَاوَةِ

There are 14 Aayahs (verses) of Sajdah in the Qur'an. It is Waajib to make Sajdah after reading or hearing any one of them. (BUKHARI)

1	A'raaf : 206	2	Ra'ad : 15	3	Nahl : 49	4	Isra' : 109	5	Maryam : 58
6	Hajj : 18	7	Furqaan : 60	8	Naml : 25	9	Sajdah : 15	10	Saad : 24
11	Ha Meem Sajdah : 37	12	Najm : 62	13	Inshiqaaq : 21	14	Alaq : 19		



## Different types of Nafil Salaah

Nafil Salaah is that optional Salaah which if prayed, a person will gain numerous benefits and reward for it.









1. Tahajjud - Early morning before Fajr. (2-12 Rak'aahs)
2. Ishraq - After sunrise till mid-morning. (2-4 Rak'aahs)
3. Duha - After mid-morning till meridian. (2-12 Rak'aahs)
4. Awwabeen - After Maghrib Salaah. (6 Rak'aahs)
5. Tahiyatul-Wudhu - After doing Wudhu. (2 Rak'aahs)
6. Tahiyatul-Masjid - After entering the Masjid. (2 Rak'aahs)
7. Khawf - At the time of fear. (2 Rak'aahs)
8. Safar - Before undertaking a journey. (2 Rak'aahs)
9. Kushoof - At the time of a Solar eclipse. (2 Rak'aahs)
10. Khusoof - At the time of a Lunar eclipse. (2 Rak'aahs)
11. Istikhara - When one cannot decide on a issue. (2 Rak'aahs)
12. Haajah - At the time of need. (2 Rak'aahs)
13. Towbah - Asking for repentance. (2 Rak'aahs)
14. Istisqaa - Praying for rain. (2 Rak'aahs)
15. Tasbeeh - For forgiveness of all sins. (4 Rak'aahs)



## Number of Rak'aahs in Salaah

	Sunnah	FARDH	Sunnah	Nafil	Wajib	Nafil	TOTAL
Fajr	2 Mu'akkadah	2	*	*	*	*	4
Zuhr	4 Mu'akkadah	4	2	2	*	*	12
Asar	4	4	*	*	*	*	8
Maghrib	*	3	2	2	*	*	7
Esha	4	4	2	2	3 Wit'r	2	17
Jumu'ah	4	2	4 - 2	2	*	*	14
Eid	*	*	*	*	2	*	2

## Difference between Male & Female Salaah

	Male	Female
Takbeer-e-Tahreema	Lift both hands up to earlobes in such a manner that both palms face towards Qiblah when saying <i>Allahu Akbar</i> and fold them below the navel. Place the palm of the right hand over the back of the left hand, with the right thumb and little finger gripping the wrist of the left hand.  (BAYHAQI / MUSNAD AHMAD)	Without hands being exposed, hands should be raised to the height of the shoulders when saying <i>Allahu Akbar</i> . Then place the right hand over the back of the left hand on the chest. Feet should be kept together.  (SI'AAVA / IBN ABI SHAYBAH)
Ruku	Hold both the knees with the fingers apart. Ensure that the arms are straight and do not touch the body. Keep the back straight. The eyes should be fixed on the feet with the feet slightly apart.  (MAJMA'UZ ZAWA'ID)	Should only bend over enough so that the hands reach the knees. The hands should be placed on the knees, with the fingers kept together. Elbows should touch the sides of the body and the feet kept together.  (BAYHAQI)
Sajdah	Feet should be upright with the toes pointing towards the Qiblah. The arms should not touch the sides of the body nor the ground. The stomach should be away from the thighs.  (MUSLIM)	The thigh should not be upright but in as flat a position as possible with the feet spread towards the right. The stomach and thighs must be kept together. The forearms can be placed flat on the ground in Sajdah.  (MARASIL ABU DAWOOD)
Qa'dha	Sit resting the back on the left leg and having the right leg raised with the toes facing the Qiblah.  (NASAI)	Sit resting the back on the ground. Thighs should be close to each other. Feet should stick out to the right.  (IBN ABI SHAYBAH / JAAMI'UL MASANEED)



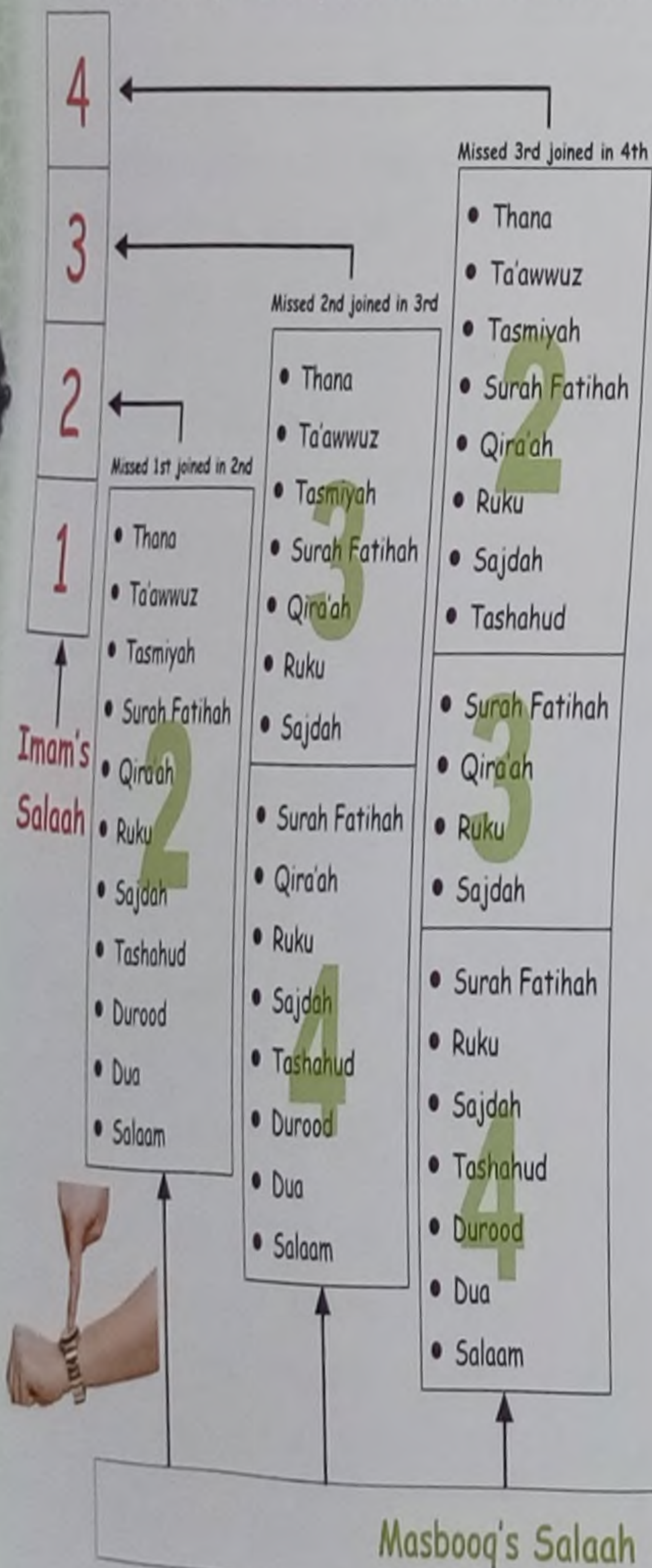
## Masboooq مَسْبُوق



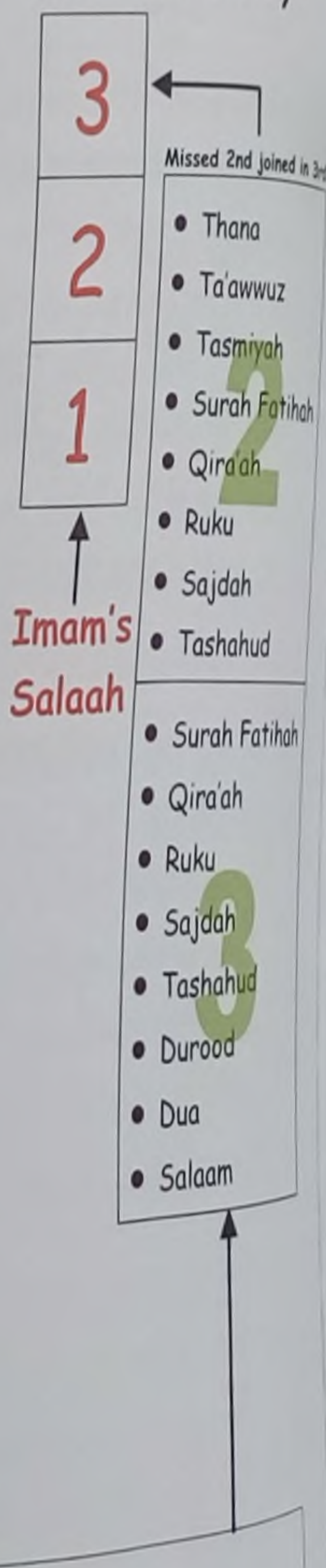
A person who has joined the Imam whilst the Imam is in Ruku, will be regarded as one who has performed the complete Rak'aah. Once the Imam begins to come out of the Ruku and thereafter, a person joins the Imam in the Salaah, he is known as 'Masboooq'.

The Masboooq who has missed any Rak'aah and then joined the Jama'ah, should continue the Salaah with the Imam to the end. Once the Imam says the second salaam, the Masboooq should stand up and complete the missed number of Rak'aahs and remember that the first Rak'aah after getting up from the Imam's Salaah will be the Masboooq's first Rak'aah.

### FAJR, ZUHR, ASAR, MAGHRIB & ESHA



### MAGHRIB only

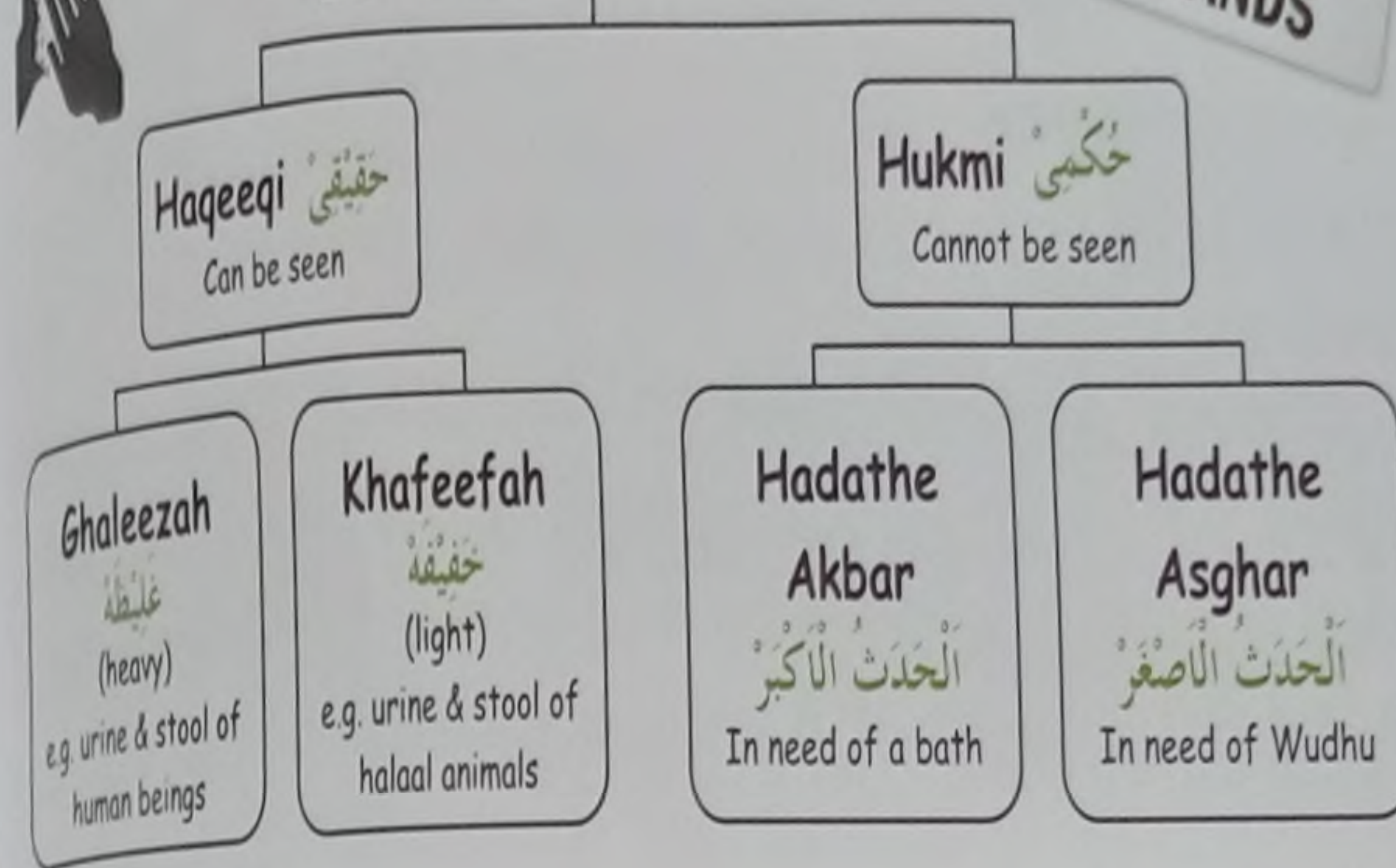


## Taharah طَهَارَة (Cleanliness)



### Najaasah نَجَاسَة (Filth)

PLEASE  
WASH YOUR  
HANDS



Cleanliness is half of Faith. (MUSLIM)

### Najaasah (Impurity):

Najaasah (Impurity) means such filth, which if found on the clothing or the body, it becomes necessary to clean/wash it off.

Najaasah is of two kinds: Haqeeqi and Hukmi



#### Najaasah Haqeeqi:

It is impurity which can be seen and it is further divided into two kinds:

##### 1. Najaasah Ghaleezah:

This is impurity of dense (heavy) kind and should be washed (whether on the body or clothing) until no further sign of it can be removed. (ABU DAWOOD) Examples are:

- Urine and stool of humans
- Excretion of all animals and urine of all *Haraam* animals
- Flowing blood of all humans and animals
- Wine
- Fowl and Duck excretion



## 2. Najaasah Khafeefah:

This is impurity which is light and should be washed (whether on the body or clothing) until no further sign of it can be removed. (ABU DAWOOD)

Examples are:

- Urine of *Halaal* Animals
- Excretion of all *Haraam* birds

## Najaasah Hukmee:

It is impurity which cannot be seen and it is further divided into two kinds:

### 1. Hadaathe Akbar

It occurs when one is in need of Ghusl.

### 2. Hadaathe Asghar

It occurs when one is in need of Wudhu.

## Removal of Hair

Anas (Radhiyallahu Anhu) narrates that Rasoolullah (Sal-lal-laahu alayhi wa sal-lam) stipulated the time for trimming the moustache, clipping the nails, plucking the armpit hair, shaving the private parts, that it should not exceed forty days. (MUSLIM)

However, the prescription of forty days is to illustrate the maximum period one should forgo without performing the aforementioned acts and not necessarily the most preferable period. Rasoolullah (Sal-lal-laahu alayhi wa sal-lam) would trim his nails and moustache every Friday (before the Jumu'ah Salaah) he would shave the private parts after every twenty days and pluck the hair from his armpits every forty days.

## Growing the Beard

Differ the Mushrikeen, trim the moustache and grow the beard. (BUKHARI)

It is Waajib for a Muslim male to grow a beard. Once two messengers of the Persian King (Kisra) came. They had long moustaches and shaved beards. Rasoolullah (Sal-lal-laahu alayhi wa sal-lam) turned his face away and asked them, 'Who commanded you to do this?' They replied, 'Our Lord, (i.e. the King).' At this,



Rasoolullah (Sal-lal-laahu alayhi wa sal-lam) said, 'But my Lord has commanded me to lengthen my beard and shorten my moustache.' (BIDAAYA WAN NIHAAYA - IBN KATHIR)

Ghusl (Bathing) is Fardh (compulsory) on these occasions:

1. When a person is in the state of Janaabah (impurity) due to ejaculation (with excitement). (ABU DAWOOD / MUSNAD AHMAD)
2. After a female finishes her Hayd or Nifaas. (QUR'AN 2:222 / BUKHARI)
3. After cohabitation between a husband and wife. (MUSLIM)

## Menstruation, Postnatal and Irregular (Chronic) Bleeding

Hayd حَيْض (menstruation): Blood, which the womb of a mature female excretes, not due to illness, pregnancy and that she is not post-menopausal. Its minimum duration is three days, the average being five days and the maximum being ten days. (DAR QUTNI)

Nifaas نَفَاس (Postnatal bleeding): The blood following the birth of a child. Its maximum duration is forty days and there is no fixed minimum period. (TIRMIDHI)

Istihadah اسْتِحَاذَة (Irregular bleeding): Blood which is seen for less than three days or more than ten days after menstruation or more than forty days after childbirth. (DAR QUTNI)

## Ruling of Hayd and Nifaas

There are eight prohibitions:

1. Salaah. (MUSLIM)
2. Fasting. (MUSLIM)
3. Recitation of the Qur'an. (TIRMIDHI)
4. Touching the Qur'an. (QUR'AN 56:79 / DAR QUTNI)
5. Entering the Masjid. (ABU DAWOOD)
6. Circumbulation (Tawaaf) of the Holy Ka'bah. (BUKHARI)
7. Cohabitation between husband and wife. (QUR'AN 2:222)
8. For the male to receive enjoyment of any part of the female body from between her navel and the knees. (QUR'AN 2:222)

## Ruling of Istihadah

Any area of clothing affected with the discharge must be washed or changed then perform Wudhu and pray Salaah as normal. (BUKHARI)





## Janazah جَنَازَة (Funeral)

Whosoever attends the funeral of a Muslim believing and hoping for the reward from Allah and remains with it until the Salaah is offered over it and the burial is completed, he will return with a reward of two Qirat; each Qirat is equivalent to Mount Uhud; and whosoever offers his Salaah over it and returns before its burial, he will come back with one Qirat. (BUKHARI)

Whoever bathes the deceased & shrouds the body & perfumes it & carries it and reads the Janazah Salaah over it and he does not spread (anything bad) which he sees, he will be forgiven of his sins as if he were born a new. (IBN MAJAH)

### Thana of Janazah Salaah

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ

وَجَلَّ ثَنَاؤُكَ وَلَا إِلَهَ غَيْرُكَ



Purity (from all faults) is only for You, O Allah, and praise be to You and blessed is Your name and exalted is Your Majesty and high is Your praise and there is none worthy of worship besides You.

(TAHTAWI ALA MARAQIL FALAAH)

### Dua in Janazah Salaah

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرْنَا وَأُنْثَانَا.

اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ. وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ.



O Allah, forgive amongst us those who are alive and those who are dead, those who are present and those who are absent, those who are young and those who are old, those who are males and those who are females. O Allah, whom you keep alive amongst us, keep him alive upon Islam and whom You caused to die, let him die upon Imaan.

(TERMINEDHAT)



### Dua in Janazah Salaah for a boy

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا

O Allah, make him our fore-runner (for our salvation), a source of reward and treasure for us and make him an interceder for us and one whose intercession has been accepted. (HIDAAYAH)



### Dua in Janazah Salaah for a girl

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً

O Allah, make her our fore-runner (for our salvation), a source of reward and treasure for us and make her an interceder for us and one whose intercession has been accepted. (HIDAAYAH)



### Method of Janazah Salaah

1. Intention should be made for performing Janazah Salaah.
2. When Imam says the 1st Takbeer, recite *Allahu Akbar* raising your hands and fold both hands, then recite Thana.
3. After the 2nd Takbeer, without raising your hands recite Durood Ibraheem (as read in normal Salaah).
4. After the 3rd Takbeer, without raising your hands recite the Dua of Janazah (and the Dua of a boy or girl depending on whose Janazah Salaah it is).
5. After the 4th Takbeer, without raising your hands complete the Salaah with Salaam on both sides. (BUKHARI / MUATTA IMAAM MALIK)



## Death and Burial

### What to do after a person has passed away

1. Obtain a 'Cause of Death' letter from the Doctor.
2. Obtain a medical examiners letter (if applicable).
3. Register the death and obtain a death certificate from the Registrars Office.
4. If the death is due to unnatural causes (drowning, sudden death, motor accident, or unknown reasons etc.) then one must be prepared to comply with the legal requirements.
5. Inform the Graveyard for the Qab'r (grave) to be dug out.
6. Inform relatives and friends of the death and of the time of Janazah *only* once you have all the paperwork and burial arrangements in place and have arranged the time with the Imam.
7. Perform the Ghusl on the dead body.
8. Put on the Kafn (sheets of white cloth) on the dead body.
9. Arrange transport if the Qabrastaan (cemetery) is at a distance.



### Method of washing the dead body

1. It is preferable to place the body with the face towards Qiblah.
2. No hair of the head, beard or any other part of the body must be cut, shaved, trimmed or combed. The nails too, should not be cut.
3. Circumcision is also not permissible. All rings, jewellery wigs etc. should be removed. Where the false teeth of the dead person can easily be removed, these should be taken out.
4. The Satar (private parts) should be covered. (The male's Satar is from the navel to the knees and the female's Satar is from above the breasts to the ankles).
5. The stomach should gently be massaged, then both the Istinja places should be washed with mittens on without looking at the private parts.

6. The nostrils, ears and mouth should be closed with cotton wool to prevent water from entering the body during the Ghusl.
7. Perform Wudhu with the exception of gargling and putting water into the nostrils. Wash the face, arms to the elbows, do masah of the head and wash the feet up to the ankles.
8. Wash the head and beard.
9. Thereafter, tilt the body onto it's left side to allow the right side to be washed first three times.
10. Then the body should then be turned onto it's right side and the left side should be bathed similarly, three times.
11. Thereafter the body should be lifted slightly to a sitting position and the stomach be gently massaged with a downward stroke. Whatever comes out of the body should be washed away.
12. The Wudhu and Ghusl need not be repeated in case any impurity does come out.
13. Wipe the body dry with a towel.



FREEPHONE  
0800 422 0000  
24 HOURS FOR NATIONWIDE SERVICE



### Measurements for Male and Female Kafn

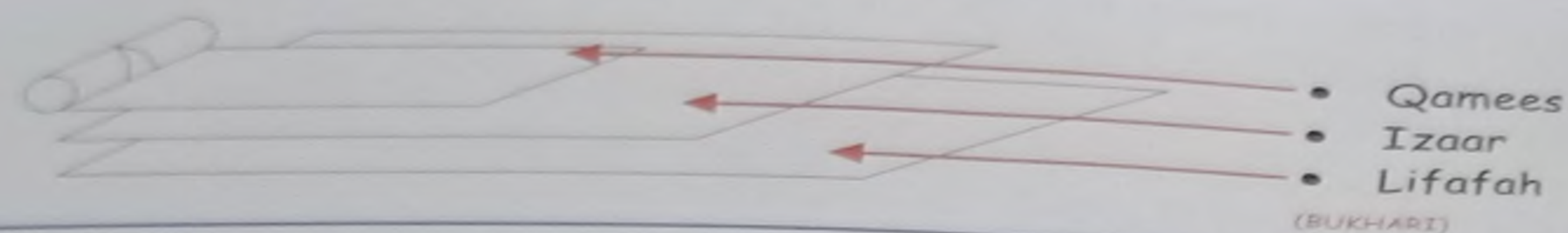
Name of Garment	Length	Width	Description
Lifafah (Cover)	225 cm (2 ½ yds)	150/180 cm (60"/72")	Longer than the Izaar
Izaar (Bottoms)	180 cm (2 yds)	150/180 cm (60"/72")	To cover from head to toe
Qamees (Shirt)	180 to 250 cm (2 to 2 ¾ yds)	90 cm (36")	From shoulder to below the knees

### Additional items for females Kafn

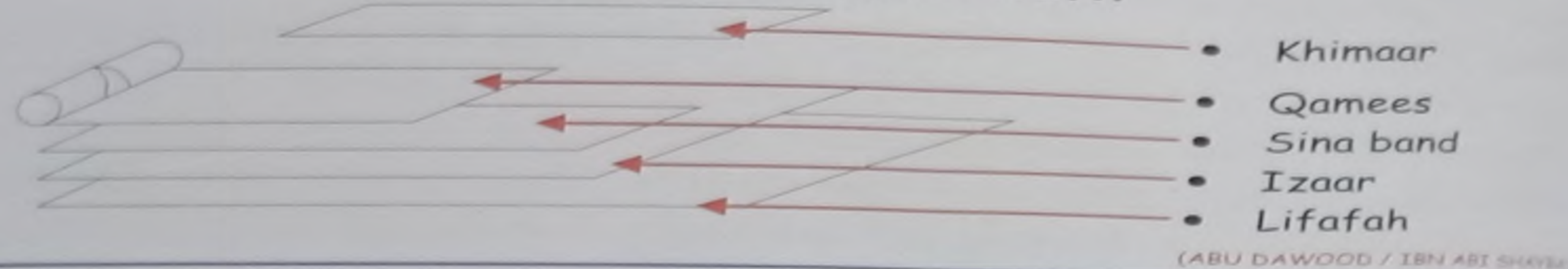
Khimaar (Scarf)	140 cm (1 ½ yds)	90 cm (36")	To cover head and hair over chest
Sina band (Breast Cover)	180 to 250 cm (2 to 2 ¾ yds)	90 cm (36")	From under the armpits to the thighs



### Order of Male Kafn



### Order of Female Kafn



### How a Qamees should be cut and folded



Fold sheet into half and make a 'T' shape cut big enough for the head to go through then unfold the sheet back out and lay it on top of the Izaar.

### Different types of graves



Side-View

3D-View

#### Shiq (TIRMIDHI)

Where ground is soft, a shallow trench is dug in the centre of the grave. Timber, bamboo or planks are used to cover the shallow trench before it is filled in with soil.

#### Lahad (MUSLIM)

Where ground and sides are firm. A recess is dug on the Qiblah side to allow the body to be placed. Unbaked bricks preferably should be used to close the recess.

### عِدَّة Iddah

And those among you who pass away and leave wives behind, their wives keep themselves waiting for four months and ten day. (QUR'AN 2:234)

- The period of waiting, after one's husband passes away is called Iddah. This period is of four months and ten days.
- During this period the widow should remain in the dwelling that they occupied at the time of the death of her husband. She should not leave this house if she has sufficient provision. If she is the sole bread winner with no other means of income, then she is permitted to leave her house during the day. At night she should return to his house.
- The widow that is expecting a child at the time of the death of her husband, her Iddah will be until the birth of that child and not the four month and ten days.
- A woman in Iddah should abstain from using any fancy clothing, make-up, perfume or jewellery.

### الصِّيَامُ (Fasting)

رمضان

O those who believe, the fasts have been enjoined upon you as were enjoined upon those before you so that you be God-fearing. (QUR'AN 2:183)

Whoever observes fasts during the month of Ramadhan out of sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven. (BUKHARI)

Every action of the son of Adam is given manifold reward, each good deed receiving ten times its like, up to seven hundred times. Allah the Most High said: 'Except for fasting, for it is for Me and I will give recompense for it, he leaves off his desires and his food for Me'. For the fasting person there are two times of joy; a time of joy when he breaks his fast and a time of joy when he meets his Lord, and the smell coming from the mouth of the fasting person is better with Allah than the smell of Musk. (MUSLIM)



Fasting in the month of Ramadhan is one of the five pillars of Islam. It is Fardh upon every Muslim, male and female who is sane and mature. Fasting has many physical, moral and social benefits. However, Allah has made fasting compulsory so that we become pious, fearful and conscious of Allah. Fasting in Islam means to stay away from eating, drinking and cohabitation from Subah Sadiq (early dawn) till Sunset with the intention of fasting.



## 8 Types of Fast

There are eight types of fasts, described as follows:

1. **Fardh Mu'aiyyan** *فَرَضٌ مُعَيَّنٌ* - Fasting for the whole month of Ramadhan once a year.
2. **Fardh Ghair Mu'aiyyan** *فَرَضٌ غَيْرٌ مُعَيَّنٌ* - The duty upon one to keep Qadhaa of a fast which was missed in the month of Ramadhan with or without a valid reason.
3. **Wajib Muaiyyan** *وَاجِبٌ مُعَيَّنٌ* - To vow to keep a fast on a specific day or date for the sake of Allah, upon the fulfillment of some wish or desire (Nazr).
4. **Wajib Ghair Muaiyyan** *وَاجِبٌ غَيْرٌ مُعَيَّنٌ* - To vow or pledge to keep a fast without fixing any day or date, upon the fulfillment of a wish (Nazr). Those fasts which are kept for breaking one's Qasm (oath) also fall under this category.
5. **Sunnah** *سُنَّةٌ* - Those fasts which Rasoolullah (*Sal-lal-laahu alayhi wa sal-lam*) kept and encouraged others to keep i.e. fasting on the 9<sup>th</sup> and 10<sup>th</sup> of Muharram, the 9<sup>th</sup> of Dhul Hijjah and the six fasts of Shawwal.
6. **Mustahab** *مُسْتَحَبٌ* - All fasts besides Fardh, Wajib and Sunnah are Mustahab i.e. fasting on Mondays and Thursdays, is desirable.
7. **Makrooh** *مَكْرُوهٌ* - Fasting only on the 9<sup>th</sup> or the 10<sup>th</sup> Muharram or fasting only on Saturdays, is undesirable.
8. **Haraam** *حَرَامٌ* - It is not permissible to fast on five days during the year. They are Eidul Fitr, Eidul Adha and three days after Eidul Adha.

## Niyyah (intention)

- The Niyyah (intention) of fasting is necessary. If a person stays away from all those things that break one's fast without a Niyyah, the fast will not be valid.
- It is not necessary to express the Niyyah verbally as Niyyah means to intend. Thus, the intention in the heart will suffice. However, you can express the Niyyah verbally also by saying: *Wa bisowmi ghadin nawaytu*. (I intend to keep the fast of tomorrow).
- The time for Niyyah lasts up to midday for Fardh Muaiyyan, Waajib Muaiyyan, Sunnah or Mustahab fasts. The hours of a day are from Subah Sadiq to Sunset.
- The Niyyah for Fardh Ghair Muaiyyan and Waajib Ghair Muaiyyan should be made before Subah Sadiq.



## Dua at Iftaar (the time of breaking fast)



اَللّٰهُمَّ لَكَ صُمْتُ وَعَلَىٰ رِزْقِكَ اَفْطَرْتُ ۞

*Allahumma laka Sumtu wa' ala rizqika 'aftartu.*

O Allah, for You I have fasted and I have completed my fast (Iftaar) on what You have provided. (ABU DAWOOD)



## 5 Mustahabbaat (Desirable actions) in fasting

1. To eat Sehri (the meal before Subah Sadiq).
2. To delay the Sehri up to a little before Subah Sadiq.
3. To open one's fast immediately after Sunset.
4. To open one's fast with dry or fresh dates if available. If dates are not available, then with water.
5. To make Niyyah at night.

Salim  
Ramadhan



## 10 Makroohaat (Undesirable actions) in fasting

1. To chew rubber, plastic items or other such things.
2. To taste any item of food or drink and spit it out. (If a woman has a very ill-tempered husband, it is permissible for her to taste the food provided it does *not* go down the throat).
3. To collect one's saliva in the mouth and then to swallow it trying to quench thirst.
4. To delay a bath that has become Fardh knowingly until after Subah Sadiq.
5. To use paste or tooth powder to clean one's teeth. It is permitted to clean with a miswaak of any fresh branch.
6. To complain about hunger and thirst.
7. To take too much water up the nostrils when cleaning the nose.
8. To gargle more than necessary.
9. To quarrel, argue, use filthy or indecent words.
10. To backbite, tell a lie and swear etc. are sinful acts even when one is not fasting. Therefore they become even severe whilst fasting.



Food & Beverage  
Prohibited

## Things that break the Fast

Things that break one's fast are of two kinds. Some make only Qadhaa necessary whilst others make both Qadhaa and Kaffarah compulsory:

**Qadhaa** - To keep one fast in place of the one that breaks or is broken intentionally.

**Kaffarah** - To keep one fast after another for sixty days continuously. However, if a person is unable to keep these sixty fasts for some valid reason e.g. continuous sickness, then one has the option of choosing from one of the following four:

1. Feed sixty poor people to their fill for two meals.
2. Feed one poor person two meals a day for sixty days.
3. Give sixty poor people  $3\frac{1}{2}$  lbs. (approximately 1.6kg of wheat or its value in cash or food grains).
4. Give to one poor person not less than  $3\frac{1}{2}$  lbs. of wheat, rice or food grains etc. to its value or cash, for sixty days.



## Things that break one's fast but *only* Qadhaa is Waajib

1. Anything put by force into the mouth of a fasting person.
2. If water goes down the throat whilst gargling, conscious of one's fasting.
3. To vomit mouthful intentionally or to return vomit down the throat.
4. Swallowing intentionally a pebble, piece of paper or any item that is not used as food or medicine.
5. Swallowing something edible, equal to or bigger than a grain of gram (about the size of half a pea) which was stuck between the teeth. However if it is first taken out of the mouth and swallowed, it will break the fast whether it is smaller or bigger than the size of a gram.
6. Using an inhaler for medication purpose.
7. Swallowing the blood from the gums when the colour of the blood is more than the saliva with which it is mixed.
8. To eat and drink forgetting that one is fasting and thereafter thinking that the fast is broken, to eat and drink again.
9. To eat and drink after Subah Sadiq or to break the fast before Sunset due to a cloudy sky or a faulty watch etc. and then realising one's fault.

**NOTE:** Any other fast's other than a Ramadhan fast, whether broken intentionally or with a good and valid reason, makes *only* Qadhaa Waajib. There is no Kaffarah for breaking any fast besides that of Ramadhan.



## Things that make *Kaffarah* Waajib

1. Eating, drinking or breaking the fast in any other manner i.e. smoking without a valid reason, will make both *Qadhaa* and *Kaffarah* necessary.
2. To eat or drink after assuming that the fast is broken due to having applied surma (kohl) into the eye or oil on the head.
3. To drink any kind of medicine intentionally.

(Note: Injection is permitted.)



## Things that do *not* break the fast

1. To eat or drink something unintentionally.
2. A mosquito, fly or any other object going down the throat unintentionally.
3. Water entering the ears.
4. Dust or dirt going down the throat.
5. Swallowing one's own saliva.
6. Taking an injection.
7. Applying of surma (kohl) into the eyes.
8. Taking a bath to keep cool.
9. Rubbing oil onto the body or hair.
10. Putting oil into the ears.
11. To vomit unintentionally.
12. Applying itr or perfume. (It is not permitted to inhale the smoke of *lobaan* or *agarbatti* (incense sticks) whilst fasting. It is also not permitted to smoke cigarettes or inhale its smoke).
13. Brushing the teeth without tooth paste or powder i.e. using a *Miswaak*.
14. Having a wet dream or ejaculation caused by imagination.
15. Breast-feeding the baby.



**No food  
or drink**



## I'tikaaf اعتكاف

I'tikaaf means to enter the Masjid with the Niyyah of residing therein. A Mu'takif is one who makes I'tikaaf. It is *Sunnah Mu'akkadah Kifayah* to reside the last ten nights and days of Ramadhan in the Masjid. If a person from the community fulfils the obligation of I'tikaaf then the entire community will be absolved of this duty.

- A Mu'takif may eat, sleep and discuss matters of Islam. It is *Makrooh* to observe a complete silence as a form of Ibaadah.
- He may leave the Masjid for Ghusl, Wudhu or to go the toilet, or else leaving without a valid reason will nullify the I'tikaaf.
- A female may perform I'tikaaf at home where she prays her daily Salaah or any suitable place within the house.

## Hajj & Umrah الْحَجُّ وَالْعُمْرَةُ



And as a right of Allah, it is obligatory on the people to perform Hajj of the House - whoever has the ability to manage (his) way to it. (QURAN 3:97)

Whoever performs Hajj to this house Ka'bah and does not commit any obscenity and wrongdoing, he will come out as the day he was born (pure and free from sins). (BUKHARI)

The people performing Hajj or Umrah are the guests of Allah. If they ask Him something He answers them and if they ask Him forgiveness He forgives them. (NASAI & IBN MAJA)

An Umrah is a means of expiation of sins committed between it and the next and a Mabroor Hajj (complete and accepted) has no reward for it but Jannah. (BUKHARI)

Umrah performed in the month of Ramadhan is equal to Hajj performed with me. (ABU DAWOOD)

### Hajj

Hajj means to visit the sacred house of Allah in Makkah Mukarramah during the days of Hajj, (i.e. 8<sup>th</sup>, 9<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> of Dhul Hijjah). This is one of the five religious duties of a Muslim.



## Three types of Hajj

- Hajj Ifraad:** **إِفْرَادٌ** Ifraad means to 'do single'. In Shari'ah it is to make intention for Hajj only, before passing miqaat and entering into Ihraam with this intention as well. A person performing this type of Hajj is known as a Munfarid.
- Hajj Qiraan:** **قِرَانٌ** Qiraan means to join two things together. Here it means to join Umrah with Hajj by entering into Ihraam with the intention of performing Umrah and Hajj. A person performing this type of Hajj is known as a Qaarin.
- Hajj Tammatu:** **تَمَتُّعٌ** Tammatu means 'to profit'. Before passing miqaat, intention is only made for Umrah without including Hajj. Thereafter, Umrah is performed. Then on the 8th of Zil Hijjah intention is made for Hajj only, before entering into Ihraam and Hajj is completed. A person performing this type of Hajj is known as a Mutammatt'e.



### Umrah

It is Sunnah Mu'akkadah to perform Umrah once in a lifetime. Umrah can be performed practically throughout the year.



### 3 Fardh (Compulsory) actions of Hajj

Each Fardh should be practiced in order and at its appropriate time and place. If any Fardh is left out then it will make the Hajj invalid. There is no penalty, which one can pay to make up for the loss. The Fara'idh are as follows:

- Ihraam for Hajj** - To make intention for Hajj from the heart and to say Talbiyah (*Labbayk*).
- Staying at Arafah** - To stay in Arafah for any period of time from the Zawaal of 9<sup>th</sup> Dhul Hijjah up to Subah Sadiq of 10<sup>th</sup> Dhul Hijjah.
- Tawaaf Ziyaarah** - A Tawaaf which is done after shaving or trimming the hair from Subah Sadiq of 10<sup>th</sup> Dhul Hijjah up to the sunset of the 12<sup>th</sup> Dhul Hijjah.

## 6 Waajib (Necessary actions) of Hajj

If a Waajib is left out whether intentionally or accidentally, a penalty must be paid which will make the Hajj valid but only repentance will wash away the sin of missing out the Waajib act.

- Wuqoof at Muzdalifah (after Subah Sadiq).
- Sa'ee (Walking between Safa and Marwah).
- Rami Jimaar (Pelting Shaytaan).
- Qurbani (Dam-e-Shukr) for Qiraan & Tammatu.
- Halq (Shave) or Qasr (trim) of the hair of the head.
- Tawaaf Widaa (farewell tawaaf).



MINA

### The 5 days of Hajj

**1st day: 8<sup>th</sup> Dhul Hijjah, Yaum-ut-Tarwiyah**

After putting on their Ihraam's for Hajj, the Hujjaaj proceed to Mina after sunrise and perform 5 Salaahs there, i.e. Zuhr, Asar, Maghrib, Esha and Fajr of the next day (9<sup>th</sup> Dhul Hijjah).

**2nd day: 9<sup>th</sup> Dhul Hijjah, Yaum-ul-Arafah**

After sunrise the Hujjaaj proceed to Arafah and make Wuqoof (stopover) after Zawaal. Zuhr and Asar Salaah will be performed here. They remain engaged in Dua, Zhikr, Tilaawah etc. until sunset. Immediately after sunset they proceed to Muzdalifah. Here they will perform Maghrib and Esha together, if Esha time has started as well. They will spend the night here.

**3rd day: 10<sup>th</sup> Dhul Hijjah, Yaum-un-Nahr**

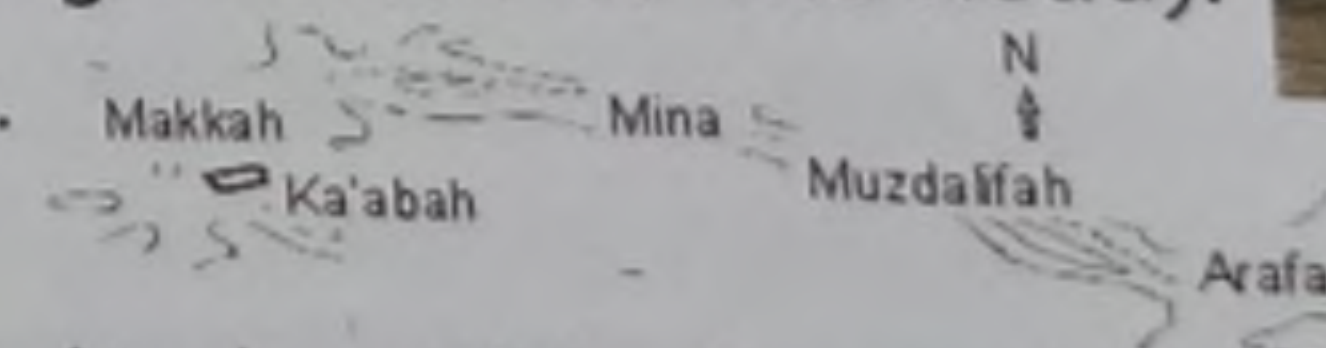
After performing Fajr Salaah at Muzdalifah, the Hujjaaj proceed to Mina after making a short Wuqoof after Fajr. On this day four important rites have to be performed.

- Rami of Jamaratul Aqabah (stoning the big Shaytaan).
- Qurbani (to sacrifice an animal).
- Halq or Qasr (shaving or trimming the hair of the head).
- To perform Tawaafuz Ziyaarah.



**4th day: 11<sup>th</sup> Dhul Hijjah**

All three Shaytaans have to be pelted on this day and the night will be spent at Mina. Rami (pelting) time begins after Zawaal and ends before Sunset.





5th day: 12<sup>th</sup> Dhul Hijjah

Make Rami (pelt) all three Shaytaans after Zawaal. The Hujjaaj now proceed to Makkah Mukarramah. Those who wish to remain in Mina on the 13<sup>th</sup> Dhul Hijjah should pelt the three Shaytaans before proceeding to Makkah Mukarramah. The pelting on this day is permissible throughout the day (including the period before Zawaal).



## The procedure of Umrah

1. Put on two sheets of Ihraam before entering Miqaat (boundaries of Haram).
2. Perform two Rak'aahs Sunnah of entering into Ihraam.
3. Say the Niyyah and Talbiyah. (see page 90 for Talbiyah)
4. Proceed to Makkah Mukarramah, on route recite the Talbiyah constantly.
5. Perform a Tawaaf with Idtibaa (to put the Ihraam sheet under the right armpit and over the left shoulder leaving the right shoulder naked in all seven rounds) and Ramal (walking defiantly taking short steps and moving shoulders in first three rounds).
6. Perform two Rak'aahs Waajib Salaah (after the Tawaaf) behind Maqaami-Ibraheem.
7. Proceed to the Multazam and Zam Zam area.
8. Perform Sa'ee between Safa and Marwah.
9. Halq (Shave) or Qasr (trim) of the hair of the head.

## 2 Fardh (Compulsory) actions of Umrah

1. To wear the Ihraam.
2. To complete at least four circuits of Tawaaf.

## 3 Waajib (Necessary) actions of Umrah

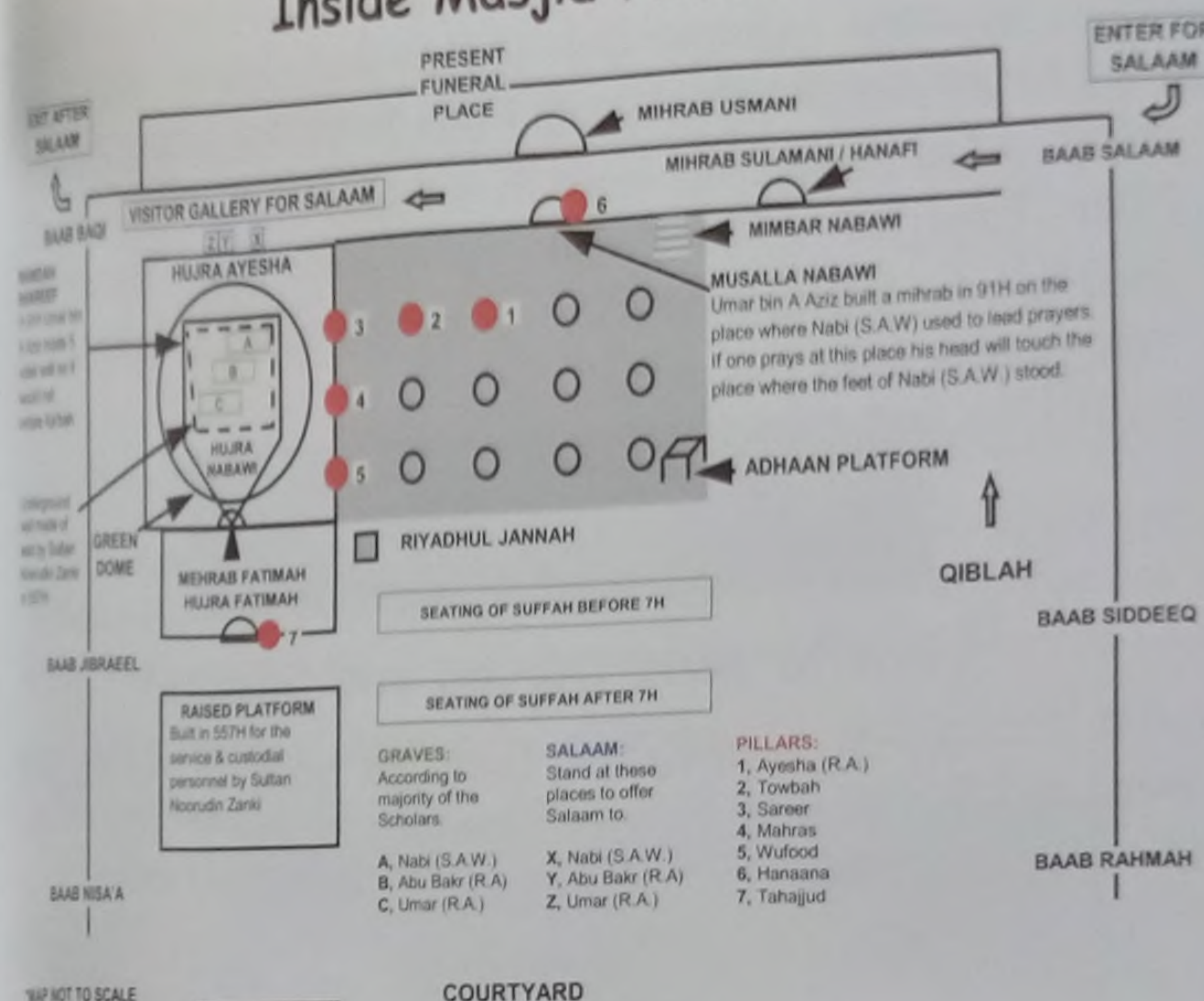
1. Completion of all seven circuits of Tawaaf.
2. Sa'ee between Safa and Marwah.
3. Shaving of the hair or trimming it (equally) on all sides.



## Visiting Madinah Munawwarah

Whoever performs forty Salaah in my Masjid (in succession), not missing (even) one Salaah, (then) he is guaranteed freedom from the Fire (of Jahannam), redemption from punishment and he becomes immune to hypocrisy. (MAJMA'UZ-ZAWAAID)

## Inside Masjid Nabawi



COURTYARD

## Pillars



1. Pillar Ayesha - Ayesha (Radhi Allaahu Anha) quoted Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) as saying 'In my Masjid there is a place which if people were aware of its significance, would crowd at it to the extent that they would have to draw lots to find a place for prayer.' (MUJAMUL-AWSAT, TABRANI)
2. Pillar Towbah (Repentance) - Abu Lubabah (Radhi Allaahu Anhu) tied himself to the pillar until his repentance was accepted.



5th day: 12<sup>th</sup> Dhul Hijjah

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2. To complete at least four circuits of Tawaaf.

### 3 Waajib (Necessary) actions of Umrah

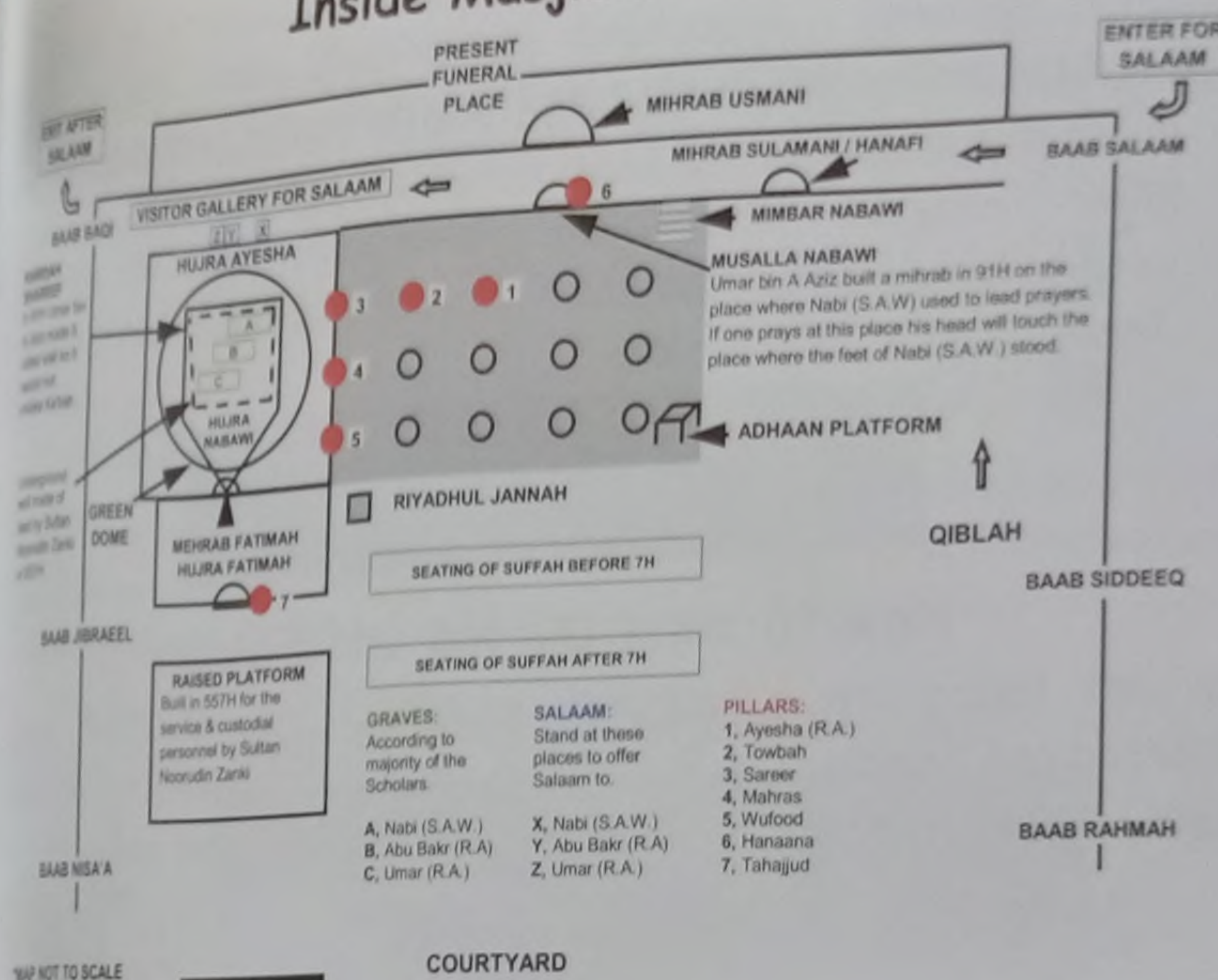
1. Completion of all seven circuits of Tawaaf.
2. Sa'ee between Safa and Marwah.
3. Shaving of the hair or trimming it (equally) on all sides.



## Visiting Madinah Munawwarah

Whoever performs forty Salaah in my Masjid (in succession), not missing (even) one Salaah, (then) he is guaranteed freedom from the Fire (of Jahannam), redemption from punishment and he becomes immune to hypocrisy. (MAJMA'UZ-ZAWAAID)

### Inside Masjid Nabawi



COURTYARD

### Pillars



1. Pillar Ayesha - Ayesha (Radhi Allaahu Anha) quoted Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) as saying 'In my Masjid there is a place which if people were aware of its significance, would crowd at it to the extent that they would have to draw lots to find a place for prayer.' (MUJAMUL-AWSAT, TABRANI)
2. Pillar Towbah (Repentance) - Abu Lubabah (Radhi Allaahu Anhu) tied himself to the pillar until his repentance was accepted.



3. **Pillar Sareer (Bed)** - Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) had a bed made of palm leaves, which he used to sleep on sometimes near this pillar.
4. **Pillar Mahras (Guard)** - Ali Ibn Abu Talib (*Radhi Allaahu Anhu*) used to say his Salaah close to it and sit and guard Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*).
5. **Pillar Wufood (Delegation)** - Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) received tribal delegations whilst sitting here.
6. **Pillar Hanaana** - Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) used to lean against an old tree trunk during the sermon before a pulpit was made.
7. **Pillar Tahajjud** - Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) used to have a straw mat which He would use late at night to pray Tahajjud on it, at this place.



### How to send Durood and Salaam

Whilst facing the graves with your back towards Qiblah, send Durood and Salaam upon Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and request for intercession on the Day of Judgement and recite:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ . الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا سَيِّدَ الْأَنْبِيَاءِ . وَالْمُرْسَلِينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Then move to the right and send Salaam only, upon Abu Bakr (*Radhi Allaahu Anhu*) by reciting:

السَّلَامُ عَلَيْكَ يَا سَيِّدَنَا أَبَا بَكْرٍ الصِّدِّيقِ السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ

Then move to the right again and send Salaam only, upon Umar (*Radhi Allaahu Anhu*) by reciting:

السَّلَامُ عَلَيْكَ يَا عُمَرَ بْنَ الْخَطَّابِ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ

Then make Dua facing Qiblah raising the hands.

Baqi Al-Gharqad (Jannatul Baqi) - It is the graveyard where the deceased of Madinah are buried. It was originally an open space covered with bushy trees. The first person from amongst the Ansaar who was buried here was As'ad Ibn Zarara Al-Ansari (*Radhi Allaahu Anhu*), and from amongst the Muhajireen, it was Uthmaan Ibn Mazoun (*Radhi Allaahu Anhu*). There were no distinct graves showing the names of those buried, but Scholars and historians report that the wives, daughters and many family members of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) are buried here including approximately 10,000 Sahabah. Recite the following Dua when visiting Jannatul Baqi, for all those who are buried here:

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ ، وَأَتَاكُمْ مَا تَوَعَدُونَ ، غَدًا مُوَجِّلُونَ .

وَأِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ ، اللَّهُمَّ اغْفِرْ لِأَهْلِ بَقِيعِ الْغَرَقَدِ ❁

(May there be) Peace upon you Oh dwellers of the household of believers! You have received what you were promised. Tomorrow you will arise and we will be joining you. Oh Allah Forgive the dwellers of Baqi Al-Gharqad. (MUSLIM)

### Map of Baqi Al-Gharqad



Aerial View of the graveyard

- |   |                                |
|---|--------------------------------|
| 1. Fatimah, Hasan, Abbas, Ja'far (R.A.) | 6. Ibrahim Ibn Muhammad (R.A.) |
| 2. Zainab, Ruqayyah, Um Kulthoom (R.A.) | 7. Uthmaan bin Affaan (R.A.)   |
| 3. Wives of Rasoolullah (S.A.W.)        | 8. Abu Sa'eed Khudri (R.A.)    |
| 4. Aqeel, Abdullah (R.A.)               | 9. Martyrs of Battle of Harrah |
| 5. Imam Malik, Imam Naafi' (R.A.)       | 10. Aatikah, Safiyyah (R.A.)   |



# Zakaah زَكَاةٌ

You who believe! Give away some of what We have provided for you before a Day arrives on which there is no trading, no close friendship and no intercession. (QUR'AN 2:254)

Spend and do not calculate, (for) Allah would calculate in your case and do not hoard, otherwise Allah would be withholding from you (MUSLIM)

FIQH

## The importance of Zakaah

Zakaah literally means to increase. Technically it means to purify one's position of wealth by distributing a prescribed amount which has to be given to the poor as a fundamental Ibaadah (act of worship). Zakaah is a monetary devotion and an Ibaadah which has been ordained in the Shari'ahs of all the Prophets. Zakaah is one of the five pillars of Islam.

It is not a governmental tax, but its main purpose is to cleanse and protect the remaining wealth and to help the poor and needy. Zakaah was made compulsory at Makkah at the same time as Salaah. This can be seen in the Surahs of the Qur'an where the laws of Zakaah are mentioned. The amount and distribution etc. was defined at Madinah in the second year Hijri.

DONATE NOW

## Types of wealth on which Zakaah is Fardh

- Zakaah is Fardh on gold and silver, be it in the form of bullion, jewellery, cash, bank notes, utensils or any other form. The value of these should be equal to the amount which is shown under the Nisaab rate.
- If the gold possessed is not equal to the value of 87.48 grams or silver possessed is not equal to the value of 612.36 grams, but the value of both combined is equal to the value of either the Nisaab of gold or silver, then Zakaah will be Fardh.

• In the event of an item not being of pure gold or pure silver, but containing a mixture of other metals and the gold or silver is more than the other metal, it will be regarded as gold or silver and Zakaah on this will be Fardh. But in the case where the metal is of greater quantity than either the gold or silver, Zakaah will not be Fardh on that item.

• If a person has 620 grams of silver (which is more than the Nisaab) and before a whole year has elapsed he acquires 50 grams of gold (which is less than the Nisaab), then the value of this gold must be added to the value of the silver and thereafter the Nisaab calculated. The two must not be calculated separately, as this will be a cause of avoiding Zakaah.

- Zakaah is Fardh on merchandise for business, equal to the value of Nisaab.
- Zakaah is Fardh on livestock.
- Zakaah is Fardh on the income of properties if it is equal to the value of Nisaab.
- Zakaah is Fardh on the income derived from a hiring business, such as crockery, motor cars, vans and trucks etc.

## Types of wealth on which Zakaah is *not* Fardh

- Any other metal besides gold and silver.
- On fixtures and fittings of a shop, motor car, truck or any delivery vehicle etc. which is used in running a business.
- On diamonds, pearls and other precious or semi-precious stones which are for personal use. (Zakaah is payable on the gold or silver used in making jewellery with diamonds or pearls etc. There is no Zakaah on imitation jewellery).
- On any number of living quarters, household furniture, crockery or personal clothing, whether they are in use or not. However, Islam does not justify extravagance.
- On a person whose liabilities exceed or equal his assets.
- A person has £300.00, but owes £200.00 then Zakaah is not due on the £200.00 but only on the remaining £100.00.



FIQH



## Nisaab and rate of Zakaah

The amount of wealth which makes one liable for Zakaah is called Nisaab. The payment of Zakaah is compulsory on the excess wealth or effects which is equal to/or exceeds the value of Nisaab and which is possessed for a full Islamic year. If such wealth decreases during the course of the year and it increases again to the value of Nisaab before the end of the year, Zakaah then must be calculated on the full amount that is possessed at the end of the year.

The Nisaab of gold and silver fixed by Rasoolullah (Sal-lal-laahu alayhi wa sal-lam) is as follows:

Material	Nisaab	Grams	Tolas	Grains	Troy oz.
Gold	20 Mithqaals	87.48	7.5	1350	2.8125
Silver	200 Dirhams	612.36	52.5	9450	19.6875

The rate of Zakaah which was fixed by Rasoolullah (Sal-lal-laahu alayhi wa sal-lam) is 2.5% (1/40) i.e. 2.5 pence in a pound (£).

## How to calculate your Zakaah

Assets & Liabilities	Value (£)
Cash at home/bank	£
Savings	£
Business stock (retail value)	£
Investments/shares	£
Gold (at current value)	£
Silver (at current value)	£
Money lent out	£
Other income	£
Deduct debt payments	£
Total Zakaatable amount	£
Your Zakaah due (Total × 0.025)	£

## Rights of a Newborn



1. Giving the Adhaan - in the ear of the newborn. Abu Roafi' (Radhi Allaahu Anhu) narrates, 'I saw Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) give the Adhaan in the ear of Hussain ibn Ali when his mother Fatimah gave birth to him.' (TIRMIDHI)

2. Tahneek - is to soften a date and then rub it on the palate of the newborn. Ayesha (Radhi Allaahu Anha) reports, 'New-born children used to be brought to Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) and He would supplicate for blessings for them and rub a chewed date upon their palate.' (MUSLIM)

3. Naming the child - The name should carry a good and praiseworthy meaning as Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) said, 'On the Day of Resurrection, you will be called by your names and your fathers names, so make your names good.' (ABU DAWOOD)

4. Aqeeqah - After the seventh day of the arrival of the new-born, it is prescribed to slaughter a sheep. Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) said, 'Every child is in pledge for it's Aqeeqah which is sacrificed for it on its seventh day and it is named on it and its head is shaved.' (ABU DAWOOD)

Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) said, 'For the boy; two equal sheep and for the girl; a single sheep.' (IBN MAJAH)

5. Shaving the head - On the seventh day after the birth, the head of the baby should be shaved. Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) said, 'Shave the head and give the weight of the hair in silver to the poor.' (AHMAD)

6. Circumcision - The literal meaning of circumcision is to cut the skin that is at the tip of the reproductive organ. Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) said: 'Five things are part of fitrah (nature): circumcision, shaving the pubic hairs, plucking the armpit hairs, clipping the nails and trimming the moustache.' (BUKHARI)



## Fiqh Terminology

**Fardh** - It has two kinds:

1. **Fardh A'yn** **فَرْضٌ عَيْنٌ** The Compulsory command on every individual, which is affirmed by a decisive text that is neither probabilistic nor open to interpretation. If an obligatory act is left out within an action, the action is invalid.

2. **Fardh Kifayah** **فَرْضٌ كِفَايَةٌ** The Compulsory command upon the community that if part of the community act upon it, it relieves the rest from the obligation, for example, Janazah Salaah.

**Wajib** **وَاجِبٌ** The Necessary command, affirmed by a probabilistic text that allows the possibility of interpretation. However, the one who denies it is not an unbeliever, but corrupt. Any act with leaving out a Wajib becomes necessary to repeat it if it was left out intentionally.

**Sunnah (Masnoon)** - It has two kinds:

1. **Sunnah Mu'akkadah** **سُنَّةٌ مُؤَكَّدَةٌ** The Confirmed, is that which our Prophet ﷺ emphasised and acted upon without leaving it out even once. (and was not one of his worldly habits).

2. **Sunnah Ghair Mu'akkadah** **سُنَّةٌ غَيْرُ مُؤَكَّدَةٌ** The Recommended, is that Sunnah which our Prophet ﷺ did not do continuously nor emphasised upon.

**Mustahab** **مُسْتَحَبٌ** The Desired, is that act which is preferable to act upon.

**Mubah/Ja'iz** **مُبَاحٌ \ جَائِزٌ** The Permissible, which entails neither reward nor punishment. Such acts are rewarded for however, if accompanied by a good intention.

**Makrooh** - It has two kinds:

1. **Makrooh Tanzeehi** **مَكْرُوهٌ تَنْزِيهِيٌّ** The Disliked, is that whose doer deserves reproach, but not punishment.

2. **Makrooh Tahreemi** **مَكْرُوهٌ تَحْرِيْمِيٌّ** The Disliked, which is close to Haraam. The doer may be a Fasiq (corrupt/wrongdoer).

**Haraam** **حَرَامٌ** The Forbidden, are things such as murder or drinking alcohol. It has been strongly prohibited by the Shari'ah.

**Mufsid/Nawaaqidh** **مُفْسِدٌ \ نَوَاقِضٌ** The Nullifier, that breaks and invalidates an act that has started. If it is committed deliberately, it is a sin. If it is unintentional, then there is no sin.

## A'adaab اَدَابٌ (Etiquettes)

### Going to the toilet

- Any item with Allah's name on or Qur'an verses, should be removed before entering.
- Before entering the toilet recite: *Allahumma inni audhu bika min al khubuthi wa khaba ith* (page 79).
- Cover the head and enter the toilet with the left foot.
- Do not talk when using the toilet.
- Do not face the Qiblah or turn your back towards it.
- Do not stand when urinating. Always sit down and use the toilet.
- Clean yourself with toilet paper first then use water as well.
- Always use the left hand to clean your private parts.
- When leaving the toilet, leave with the right foot.
- Once outside the toilet recite: *Ghufranaka al-hamdu lillahil ladhi adh-haba annil adha wa aafaani* (page 80).



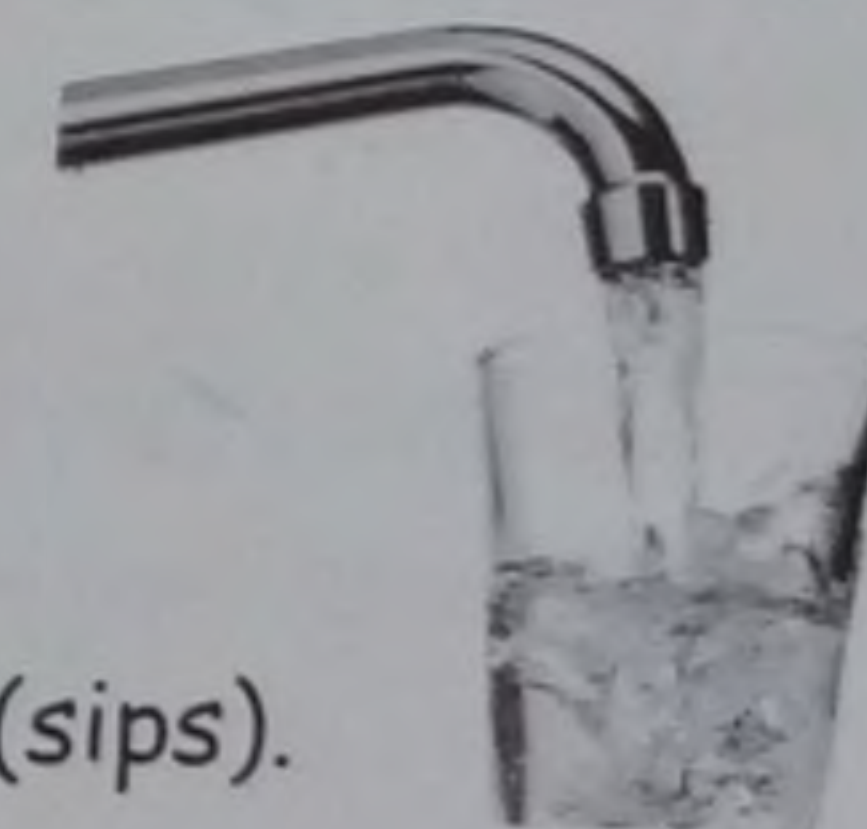
### Reciting the Qur'an

- To touch the Qur'an only in the state of Wudhu.
- To remove any bad smell from the mouth or clothes.
- To use itr (perfume) before sitting to read.
- To sit up straight without leaning and to face the direction of Qiblah.
- Not to lean upon the Qur'an or to leave it open when not reading.



### Drinking

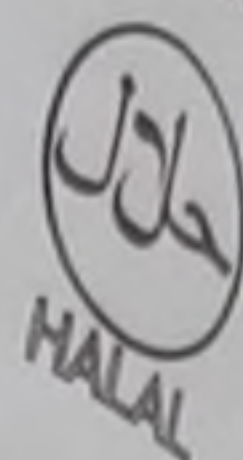
- Before you drink recite: *Bismillah*.
- Sit down and drink with the right hand.
- Look into the water before drinking.
- Do not drink in one sip but drink in two or three (sips).
- Do not blow into the glass you are drinking from.
- After you have finished drinking recite: *Al-hamdu lillah*.





## Eating

1. Before eating, recite the Dua: *Bismillahe wa baraka-tilla* (page 79).
2. Wash the hands and do not wipe them before eating.
3. Sit on the floor and eat with the right hand.
4. Do not lean whilst eating and do not eat from the centre of the plate.
5. After finishing the meal, recite the Dua: *Al-hamdu lil-la hil-lazee att a'manaa, wa sakaanaa, wa ja'alanaa Muslimeen* (page 79).



## Sleeping

1. Perform Wudhu before going to sleep.
2. Sleep on the right hand side.
3. Before sleeping, recite Ayatul Kursi, Surah Ikhlas and Muawazatayn (Surah Falaq and Surah Naas).
4. Before sleeping, recite the Dua: *Allah-humma bis mika amootu wa ahya* (page 80).
5. After awakening, recite the Dua: *Al-hamdu lil-la hil-lazee ahyaana ba'ada maa amaataana wa ilay hin-nushoor* (page 80).
6. After awakening, wash hands before doing anything else.



## Masjid

1. When entering the Masjid, recite the Dua: *Allahummaftah li abwaba rahmatik* (page 79).
2. Enter with the right foot and leave with the left foot.
3. After entering the Masjid, it is Mustahab (preferable) to make intention for I'tikaaf.
4. Perform two Rak'aahs of Tahiyyatul-Masjid.
5. Not to speak of worldly affairs in the Masjid.
6. When leaving the Masjid, recite the Dua: *Allahumma inni as'aluka min fadlik* (page 79).



## Dua's دَعَوَاتُ

### Daily Supplications



#### 1. Before eating

بِسْمِ اللَّهِ وَبَرَكَاتِهِ

In the name of Allah and upon the blessings of Allah. (HAAKIM)

#### 2. After eating

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ

Praise be to Allah who has fed us and gave us drink and made us Muslims. (TIRMIDHI)

#### 3. Before entering the Masjid

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

O Allah, Open for me the doors of your mercy. (MUSLIM)

#### 4. When leaving the Masjid

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

O Allah, I ask You to give me your bounty. (MUSLIM)

#### 5. Before entering the toilet

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

O Allah, I seek refuge in you from the foul male and female devils. (BUKHARI)

Restrooms →





## 6. After leaving the toilet

Restrooms →

عُفِّرَانِكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي \*

Your pardon O Allah, Praise be to Allah Who caused harm to go away and gave me relief. (BUKHARI)

## 7. Before sleeping

- It is Sunnah to join both hands (like in Dua), read the last three Surahs of the Qur'an (Surah Ikhlas, Falaq and Naas) then blow on both hands and run the hands all over ones body (starting from the face and front of the body). This should be done thrice and Ayatul Kursi should also be read. (BUKHARI)

Then recite:



اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا \*

O Allah, with Your name I die and live. (BUKHARI)



## 8. After waking up

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ \*

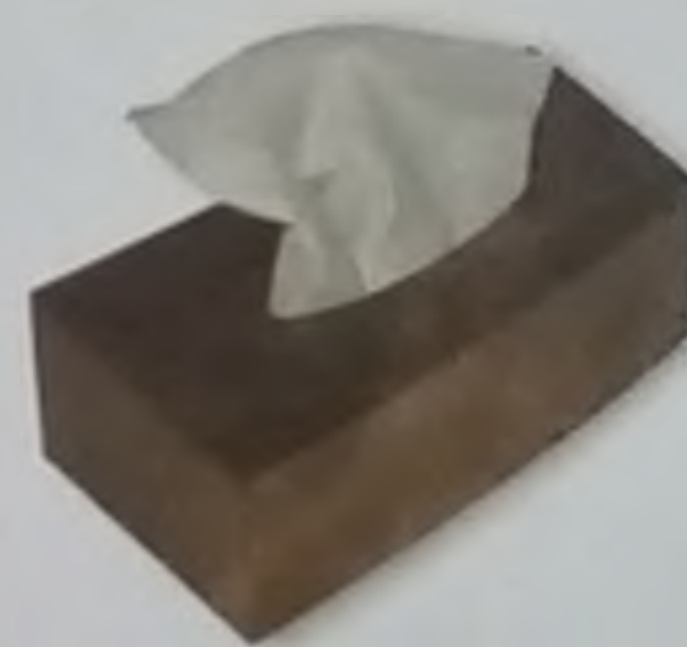
All praise to Allah who gave us life after having given us death and (our) final return is to Him. (BUKHARI)

## 9. When sneezing

AHHH..CHOO!

الْحَمْدُ لِلَّهِ \*

All Praise be to Allah. (BUKHARI)



## Replying to the Dua

يَرْحَمَكَ اللَّهُ \*

May Allah have mercy upon you. (BUKHARI)

## Sneezers reply

يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ \*

May Allah guide you and rectify your condition. (BUKHARI)

## When hearing good news

10.



سُبْحَانَ اللَّهِ \*

Glory be to Allah. (BUKHARI)

GOOD NEWS!

## When intending to do something

11.

إِنْ شَاءَ اللَّهُ \*

If Allah wills. (QUR'AN 48:27)

بِسْمِ اللَّهِ

## When praising something

12.



مَا شَاءَ اللَّهُ \*

Just as Allah wished. (HAKIM)



## After drinking water

13.

الْحَمْدُ لِلَّهِ الَّذِي سَقَانَا عَذْبًا فَرَاتًا بِرَحْمَتِهِ وَلَمْ يَجْعَلْهُ مِلْحًا أَجَا بِذُنُوبِنَا \*

All praise be to Allah who has given us sweet fresh water to drink and did not make it salty and bitter because of our sins. (TABRAANI)

## After drinking milk

14.

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ \*

O Allah, grant us blessing in it and grant us more of it. (TIRMIDHI)

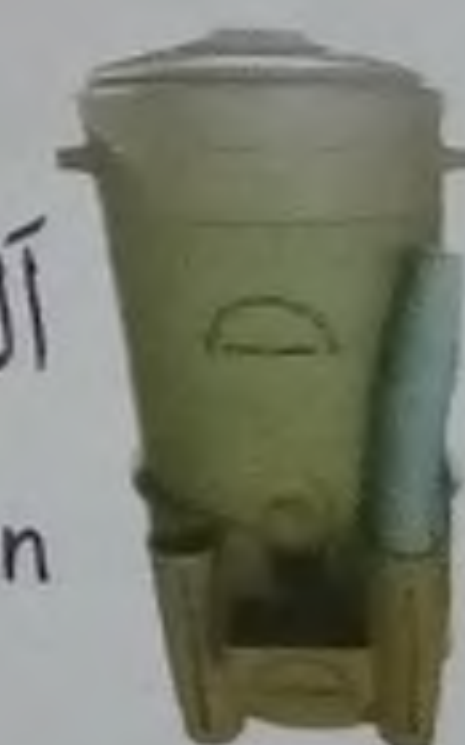


## When drinking Zam Zam

15.

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ \*

O Allah, I seek of You, beneficial knowledge, plentiful provision and cure from all diseases. (HAKIM)





16. When thanking someone

جَزَاكَ اللَّهُ خَيْرًا

May Allah reward you with the very best. (TIRMIDHI)



17. Whilst doing Wudhu

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِي رِزْقِي

O Allah, forgive my sins and widen my grave and grant barakah in my Rizq (sustenance). (NASAI)



18. When looking in the mirror

اللَّهُمَّ أَنْتَ حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

O Allah, You have made my body beautiful. So beautify my character as well. (BAYHAQI)



19. When a loss occurs

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

To Allah do we belong and to Him is our return. (MUSLIM)



20. When fed by a host

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ سَقَانِي

O Allah, feed him for he has fed me and quench his thirst for he has quenched my thirst. (MUSLIM)



21. Doing Iftaar at someone's place

أُفْطِرْ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلْ طَعَامَكُمْ الْآبَرَاءُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ

May the fasting people make Iftaari with you, the righteous partake in your meals and the angels send mercy on you. (IBN MAJA)



22. When meeting a Muslim

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace be upon you and the mercy of Allah and His blessings. (ABU DAWOOD)



23. Reply to a Muslim

وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

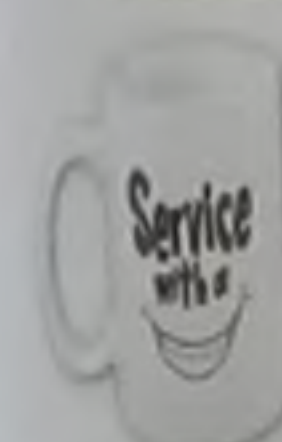
And peace be upon you and the mercy of Allah and His blessings. (QUR'AN 4:86)



24. When seeing someone cheerful

أُضْحِكَ اللَّهُ سِنَّكَ

May Allah always keep you cheerful. (BUKHARI)



25. When one sees favourable conditions

الْحَمْدُ لِلَّهِ الَّذِي يَنْعِمُهُ تَتِمُّ الصَّالِحَاتُ

All praise belongs to Allah by whose favour good things are protected. (IBN MAJA)



26. When leaving home

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

In the name of Allah, I place my trust in Allah, there is no power and might except from Allah. (ABU DAWOOD)



27. When entering the home

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ وَلَجْنَا

وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

O Allah, I seek a good entry and a good exit. We take Allah's name to enter and to exit and rely on Him who is our Lord. (ABU DAWOOD)





## 28. When boarding a vehicle

بِسْمِ اللَّهِ الْحَمْدُ لِلَّهِ . سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ . وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ . الْحَمْدُ لِلَّهِ الْحَمْدُ لِلَّهِ . اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

اللَّهُ أَكْبَرُ . سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ \*

In the name of Allah, all praise be to Allah. Glory be to Him who has brought this under our control whereas we were unable to control it. Surely we are to return to Him. All praise be to Allah. All praise be to Allah. All praise be to Allah. Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. Glory be to You, indeed I have wronged myself so forgive me. Indeed nobody forgives sins, but You. (ABU DAWOOD)

## 29. When undertaking a journey

اللَّهُمَّ هَوِّنْ عَلَيْنَا هَذَا السَّفَرَ وَاطْوِعْنَا بَعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ . اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ وَالْوَلَدِ \*

O Allah, make this journey easy for us and shorten its length. O Allah. You are my companion on this journey and my protector in my home. O Allah, I seek Your protection from any evil that I may encounter in this journey, any undesirable thing that I may see and that I should make a bad return to my belongings, wife and children. (MUSLIM)

## 30. When returning from a journey

أَيُّبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ \*

We are returning from our journey; we beg from Allah forgiveness; we worship Allah; we praise our Sustainer. (MUSLIM)

## 31. When bidding someone farewell

أَسْتَوِدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ \*

I give in trust to Allah, your religion and your possessions and the result of your deeds. (TIRMIDHI)

## 32. When wearing clothes

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَاتَّجَمَلُ بِهِ فِي حَيَاتِي \*

All praise be to Allah who clothed me with that through which I cover my shame and through which I adorn myself in my life. (TIRMIDHI)

## 33. When wearing new clothes

اللَّهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيهِ أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ \*

O Allah, all praise is to You, just as You have dressed me, I seek Your blessings of it and the blessings of what it is made of and I seek protection and Your refuge from all evil and the evil of that which it is made of. (MISHKAAT)

## 34. When seeing someone wearing new clothes

تُبَلِّى وَيُخْلِفِ اللَّهُ \*

May Allah prolong your life so that this clothing become old and may Allah give you other clothing after this. (ABU DAWOOD)

## 35. At the end of a gathering

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ \*

Purity belongs to Allah and all praise be to Him. Purity belongs to You O Allah and all praise be to You. I bear witness that there is none worthy of worship besides You. I beg forgiveness from You and I repent before You. (ABU DAWOOD)



36. When seeing a person in difficulty (to be read in the heart)

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا

All praise is due to Allah who has saved me from this difficulty in which you are involved and bestowed upon me special favours; which by virtue has placed me over and above a great part of His creation. (TIRMIDHI)

37. When in the time of difficulty

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

O Allah, there is none worthy of worship besides You. You are Pure, definitely I have oppressed my soul by sinning. (QUR'AN 21:87)

The Qur'an states that these words were recited when Yunus (Alayhis-salaam) called upon Allah from the belly of the fish. It is stated in a Hadeeth that, when any Muslim makes this Dua via these words to Allah, then Allah surely accepts his Dua's. (TIRMIDHI)

38. Safety from calamities

Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) has said that (nothing will harm) the servant who recites these words three times every morning and evening.



بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ

فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

We have started the morning (and night) in whose Name nothing in the skies and the earth can harm and He is the All-hearing, the All-knowing. (TIRMIDHI)

39. When feeling bodily pain



أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا آجِدُ وَأُحَازِرُ

I seek refuge in the Being and Power of Allah from the effects of which I am in and from that which I fear. (MUSLIM)

40. For the cure of any illness

أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي  
لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا

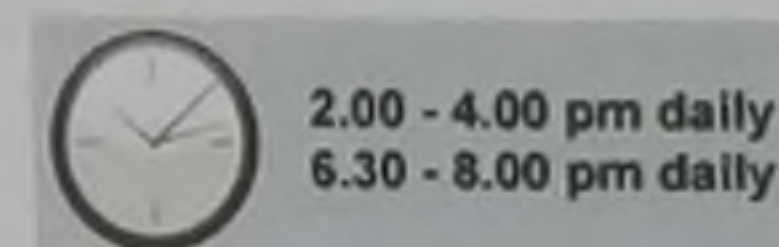
O Lord of the people. Remove this pain and cure it. You are the one who cures and there is no one besides You who can cure. Grant such a cure that no illness remains. (BUKHARI)



41. When visiting the sick

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

I ask Allah who is the Lofty and the Lord of the Mighty Throne that He cures you. (MISKHAAT)



2.00 - 4.00 pm daily  
6.30 - 8.00 pm daily



42. At the time of death

اللَّهُمَّ أَعِزِّي عَلَى غَمَرَاتِ الْمَوْتِ وَسَكْرَاتِ الْمَوْتِ

O Allah, at this (time) of severity of death help me. (TIRMIDHI)



43. When entering any graveyard

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ

وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ . نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

Peace be upon you O Mu'mineen and Muslimeen, who dwell in this place. And, Insh' Allah, we shall join you. We ask Allah for our and Your safety. (MUSLIM)



#### 44. When burying the dead

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ﷺ

In the name of Allah and with His aid and on the Madhab (deen) of the Rasool of Allah I place him in the grave. (IBN MAJAH)

After the burial recite the beginning aayahs of Surah Baqarah (aayahs 1-5) at the head side and the last two aayahs of Surah Baqarah (aayahs 285-286), at the feet side. (MISHKAAT)

#### 45. When fearing the enemy

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ ﷻ

O Allah, we make you the turner of the (enemies) chest (heart) and seek refuge in You from their evils. (ABU DAWOOD)

#### 46. When the enemy surrounds

اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَامِنْ رَوَعَاتِنَا ﷻ

O Allah, save our honour and remove the fear and keep us safe. (MISHKAAT)

#### 47. Dua to pay off debts

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ ﷻ

O Allah, save me from Haraam and make the Halaal sufficient and by your boon/favour make me independent from others. (MISHKAAT)

#### 48. When something is lost

اللَّهُمَّ رَادَّ الضَّالَّةِ وَهَادِيَ الضَّالَّةِ أَنْتَ تَهْدِي مِنَ الضَّالَّةِ أُرْدُدْ عَلَيَّ

ضَالَّتِي بِقُدْرَتِكَ وَسُلْطَانِكَ فَإِنَّهَا مِنْ عَطَائِكَ وَفَضْلِكَ ﷻ

O Allah, the One who returns the lost, by Your power and awe return what I have lost, for surely I have received it as Your gift and favour (boon). (TABRANI)

#### 49. Increase of Knowledge

اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي وَعَلِّمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا وَالْحَمْدُ لِلَّهِ

عَلَى كُلِّ حَالٍ ﷻ

O Allah benefit me from the knowledge You have taught me and teach me what will benefit me and increase my knowledge. All praise is for Allah in every condition. (IBN MAJAH)

#### 50. When entering the Market

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ

وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﷻ

There is none worthy of worship besides Allah. He is all by Himself. He has no partner. His is the Kingdom, to Him is all praise. He gives and takes life. He is all by Himself. He will not die. In His hands is all good and He has control (power) over all things. (TIRMIDHI)

#### 51. When sighting the new moon

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْإِيمَانِ وَالسَّلَامَةِ

وَالْإِسْلَامِ وَالتَّوْفِيقِ لِمَا تُحِبُّ وَتَرْضَى رَبِّي وَرَبُّكَ اللَّهُ ﷻ

O Allah, let this moon (month) pass over us with blessings, Imaan, safety and in the belief of Islam. Grant us the ability to act on the actions that You love and please You. (O moon) My Lord and your Lord is Allah. (IBN HIBBAN)

#### 52. When rain exceeds the limits

اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا

اللَّهُمَّ عَلَى الْأَكَامِ وَالْأَجَامِ وَالْظُرَابِ وَالْأَدْوِيَةِ وَمَنَابِتِ الشَّجَرِ ﷻ

O Allah, let it rain around us and not on us. O Allah, let it rain on the peaks and mountains and the rivers and in the forests. (BUKHARI)



53. At the time of heavy winds

اللَّهُمَّ اجْعَلْهَا رَحْمَةً وَلَا تَجْعَلْهَا عَذَابًا اللَّهُمَّ اجْعَلْهَا رِيًا حًا وَلَا تَجْعَلْهَا رِيًا حًا  
O Allah, let it be a mercy and not a punishment. O Allah make it a beneficial  
and not a destructive wind. (MISKHAAT)



54. Dua for morning and evening

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ  
O Allah we enter the day time and the evening and die with your Qudrat  
(power) and to You do we return. (TIRMIDHI)



55. After Fajr & Maghrib Salaah

اللَّهُمَّ اجْرِنِي مِنَ النَّارِ

O Allah, save me from the fire (Jahannam).

If a person recites the above Dua and dies the same night, he will be saved from Jahannam and if he recites it seven times after Fajr Salaah before speaking to anyone and dies on that same day, he will be saved from Jahannam. (ABU DAWOOD)



56. Talbiyah of Hajj (refer to page 68)

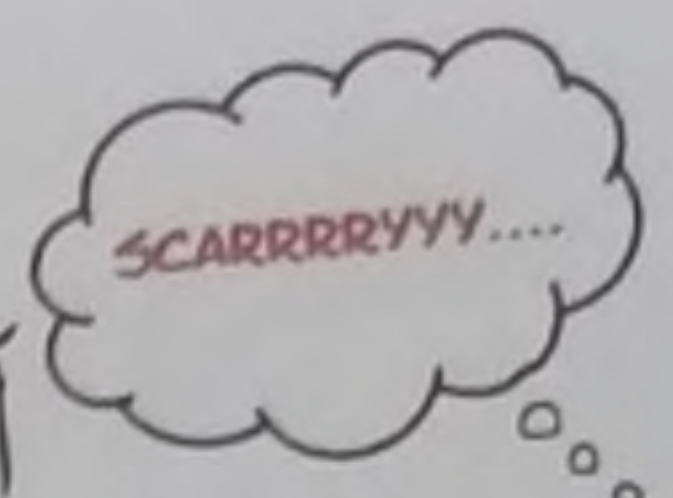
لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ

إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

I am present, O Allah, I am present, there is no partner unto You. I am present. Definitely praise and glory is yours (for You). The Kingdom is also Yours. There is no partner for You. (MISKHAAT)

57. After seeing a nightmare

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَمِنْ شَرِّ هَذِهِ الرُّؤْيَا  
I seek refuge in Allah from the accursed Shaytaan and from the evil of  
this dream. (MISKHAAT)



التَّوَابُ

58. Istighfaar (forgiveness of sins)

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ  
وَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ  
وَأَبُوءُ لَكَ بِذُنُوبِي فَاعْفُرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O Allah You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave and I am faithful to my covenant and my promise as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You. (BUKHARI)



59. Salaatul Istikhara

Jabir (Radhi Allaahu Anhu) states that Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) taught them the Istikhara Dua with such constancy and used to say that when a person is in any dilemma, he should perform two Rak'ahs Nafil Salaah and thereafter recite the following Dua:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ  
الْعَظِيمِ. فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ.  
اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ \* هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ  
أَمْرِي فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ. وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا



الْأَمْرَ شَرُّ فِي دِينِي وَمَعَاشِي وَعَاقِبَةُ أَمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ  
وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ ارْضِنِي بِهِ ❁

NO

YES

O Allah, with Your knowledge I seek the good, with Your power I seek ability and Your mighty favour for certainly You have the power that I don't have, You know and I do not know and You know the unseen. O Allah, in Your knowledge if this work \* is good for me in this Duniya (World) and the Akhirah (Hereafter), then let it be for me. Grant me blessings in it and if it is bad for me then keep it far away from me and grant me any destiny that will make me happy. (MISHKAAT)

\*Note: Whilst reading this, think of the matter on hand.



## 60. Dua after Salaatul Haajah (of need)

Abdullah bin Auf (Radhi Allaahu Anhu) narrates that Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) said that if a person has a need either from Allah or man, he should perform Wudhu properly, perform two Rak'aahs Nafil Salaah, praise Allah and send Duood upon Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) and recite the following Dua:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ . سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ . وَالْحَمْدُ

لِلَّهِ رَبِّ الْعَالَمِينَ . أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ

مِنْ كُلِّ بَرٍّ وَوَسْلَامَةٍ مِنْ كُلِّ إِثْمٍ . لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا



تَرَجُّتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ ❁

There is none worthy of worship besides Allah, who is the affectionate and Most Helpful. He is Pure and is the Lord of the Arsh (throne). All praise belongs to Allah. O Allah, I desire (seek) that, which makes Your mercy compulsory and the things that necessitate Your forgiveness and portion of every good and safety from every sin. O Merciful of the Merciful, forgive (pardon) my sins and remove all my worries and fulfil all my needs as You desire. (TIRMIDHI)

## Tajweed تجويد



**Meaning** To recite every letter correctly from its *makhraj* (place where letter is pronounced from) with all its qualities.

**Purpose** To recite the Qur'an the way that our Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) recited the Qur'an.

**Benefit** You will be rewarded in this World and in the Hereafter.

## Errors

There are two types of mistakes which are made when a person reads Qur'an. Major and Minor.

### Major Errors لَحْنٌ جَلِيٌّ

1. To recite one letter instead of another, for example to recite

الْهَمْدُ instead of الْحَمْدُ

2. To add a letter to a word, for example to recite:

الْحَمْدُ لِلَّهِ instead of الْحَمْدُ لِلَّهِ

3. To delete a letter from a word, for example to recite:

لَمْ يُؤَلَدْ instead of لَمْ يُولَدْ

4. To recite one harakah in the place of another, for example to recite:

إِهْدِنَا instead of اهْدِنَا

5. To recite a harakah in the place a sukoon, for example to recite:

أَنْعَمْتَ instead of أُنْعِمْتَ

**RULING:** To make any of the above mistakes is Haraam (Forbidden).

### Minor Errors لَحْنٌ خَفِيٌّ

To recite without the rules that beautify the recitation of the Qur'an.

1. Not to recite the ل in هُوَ اللَّهُ with a full mouth.

2. Not to recite the ر in صِرَاطَ with a full mouth.

3. Not to make a Ghunna, Ikhfaa or Madd where there is one.

**RULING:** To make any of the above mistakes is Makrooh (Undesirable).



## Makhaarij of the Letters

Makhrāj is the place where the sound of a letter comes out from. To find out the correct makhrāj of a letter, we can practice by placing a sukoon (◌ْ) on the letter and by placing an *Alif* (ا) with a fatha (◌َ) on it, before the letter like this: اَسْ أَبْ

There are 5 main categories with 17 Makhaarij in total :

### Jawf (Oral Cavity) جَوْفْ

1. اَ اُ اِ are pronounced from the emptiness of the mouth. These three letters are known as Hurooful Madd.

### Halq (Throat) حَلَقْ

2. هَ هُ هِ are pronounced from Aqsul Halq - Bottom of the throat.
  3. حَ عَ are pronounced from Wastul Halq - The centre of the throat.
  4. خَ غَ are pronounced from Adnul Halq - Top of the throat.
- These six letters are known as Hurooful Halqi (Throat).

### Lisaan (Tongue) لِسَانْ

5. قَ is pronounced by the extreme back of the tongue touching the palate.
  6. كَ is pronounced by the back of the tongue (but not as far back as that of the Qaaf) touching the palate.
- These two letters are known as Hurooful Lahaatiyyah (Uvula).
7. جَ شَ يَ are pronounced from the middle of the tongue. These three letters are known as Huroofush Shajriyyah (Centre of Mouth).
  8. ضَ is pronounced when the back edge of the tongue touches the upper back teeth. This letter is known as Harful Haafiyyah (Upturned sides of Tongue).
  9. لَ is pronounced when the sides of the tongue touch the gums of the premolars.
  10. نَ is pronounced when the sides of the tongue touch the gums of the canines.
  11. رَ is pronounced when the sides of the tongue, including the tip when touching the gums of central and lateral incisors. These three letters are known as Huroofut Tarfiyyah and Zalqiyyah (Edge of Tongue).

12. تَ دَ طَ are pronounced when the tip of the tongue touches the roots of the upper central incisors. These three letters are known as Huroofun Ni'tiyyah (Roots of Incisors).

13. ثَ ذَ ظَ are pronounced when the tip of the tongue touches the edge of the upper central incisors. These three letters are known as Hurooful Lithwiyyah (Teeth attached to gums).

14. زَ سَ صَ are pronounced when the tip of the tongue touches the edge of the lower central incisors. These three letters are known as Hurooful Asaliyyah (Tip of Tongue).

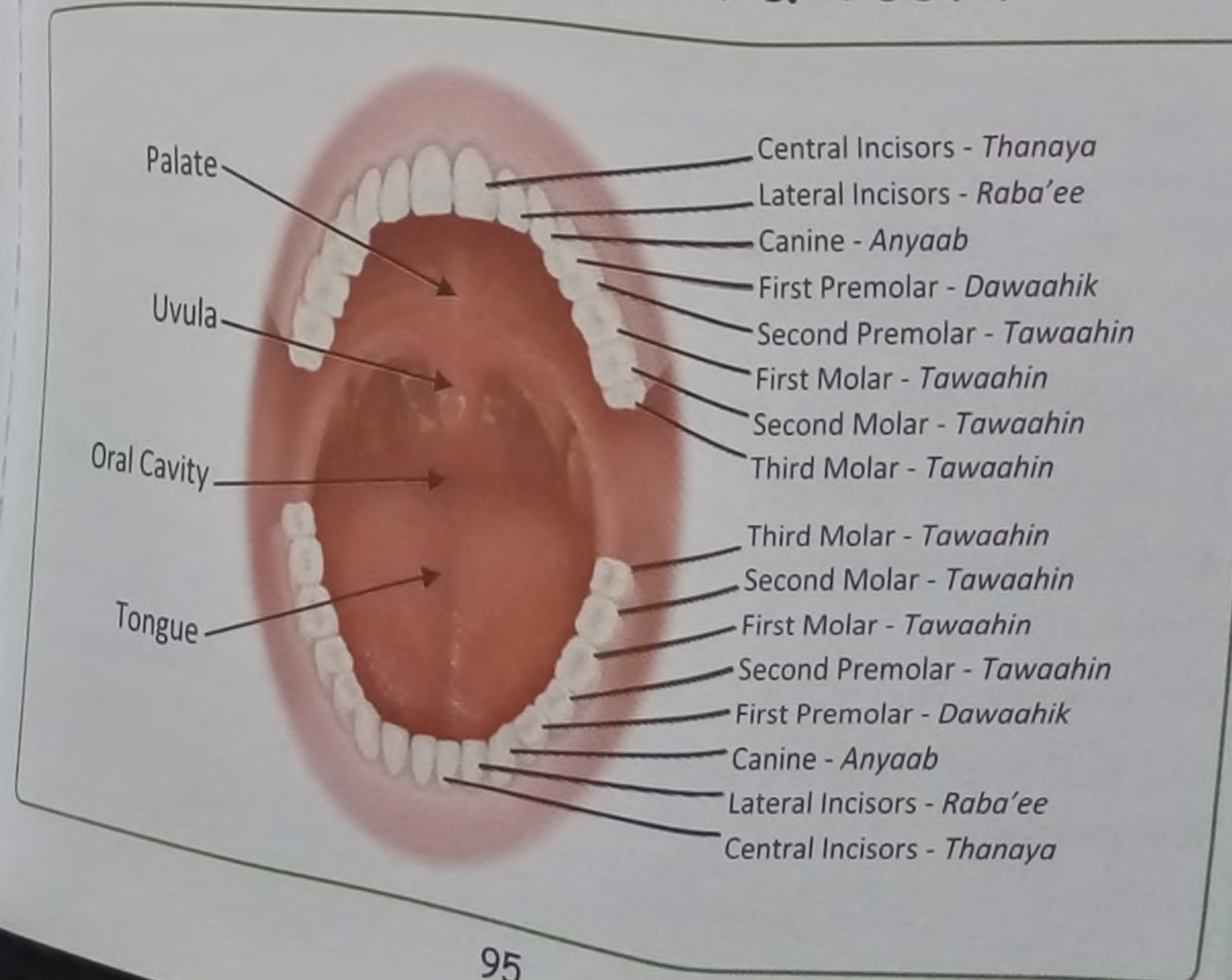
### Shafatain (Lips) شَفَتَيْنْ

15. فَ is pronounced when the edge of the upper front teeth touch the bottom lip.
16. بَ مَ رَ are pronounced from both the lips. These four letters are known as Huroofush Shafawiyyah (Lips).

### Khayshoom (Nasal) خَيْشُومْ

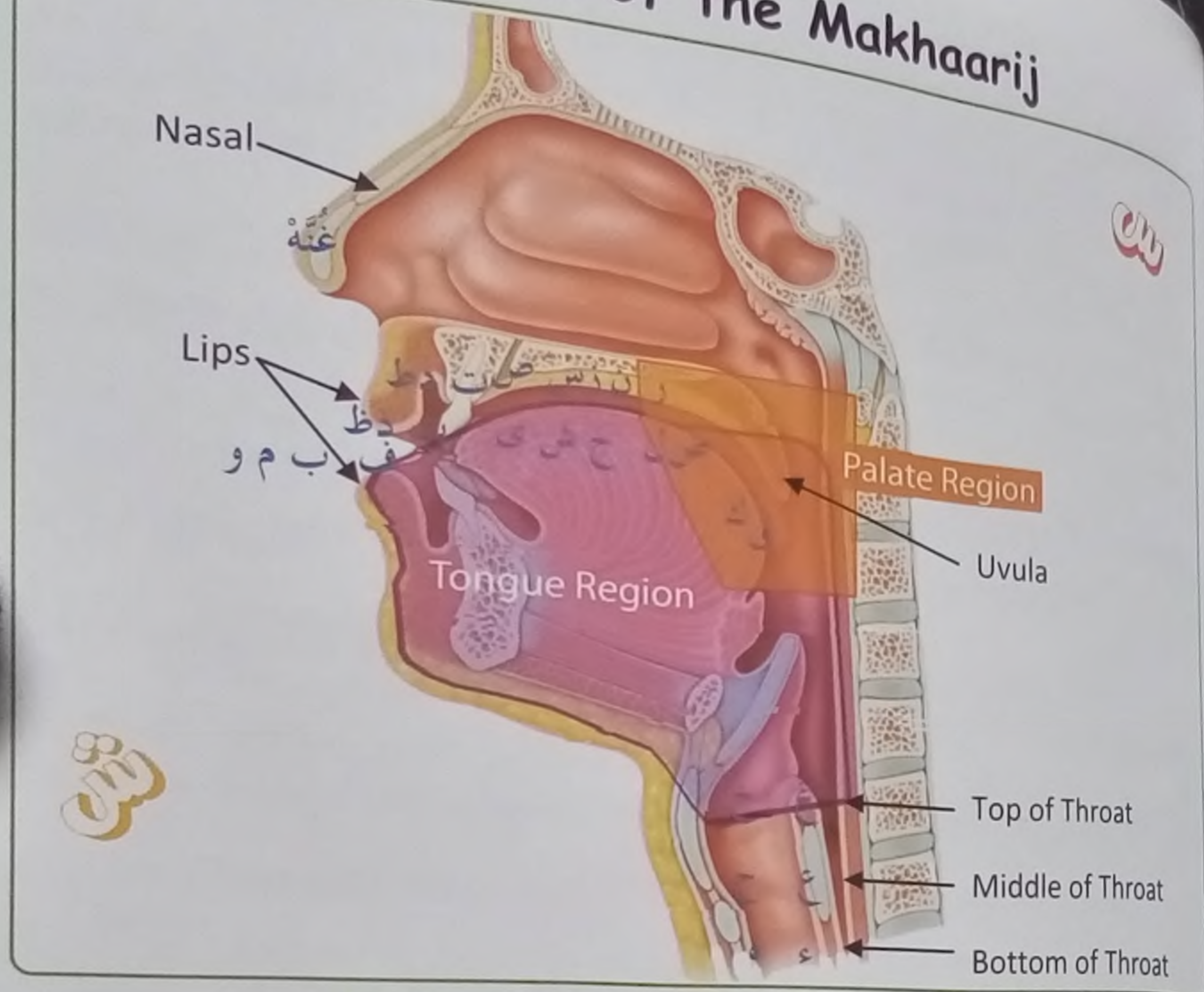
17. عَنَاءَ is pronounced from the nasal cavity.

## Diagram of the Mouth & Teeth





## Diagram of the Makhaarij



## Sifaat of the Letters

Sifaat refers to the qualities with which a letter is pronounced with. There are two types,

1. Mutadhaaddah مُتَضَادَّة - which have opposites to each other.
2. Ghaiyr Mutadhaaddah غَيْرُ مُتَضَادَّة - which do not have opposites.

**Mutadhaaddah has five pairs:**

### 1. Hams (whispered) هَمْسٌ

When pronounced, the voice of the letter ends so low that the breath will remain flowing.

For example: The **ث** in **يَلْهَثُ**

The quality of Hams is found in the following 10 letters which are called Mahmoosah.

ف ح ث ه ش خ ص س ك ت (فَحْثُهُ شَخْصٌ سَكْتُ)

2. Jahr (voiced) جَهْرٌ  
When pronounced, the voice of the letter ends so high that the breath will stop.

For example: The **ء** in **مَأْكُولٌ**

Apart from the 10 letters of Mahmoosah, all the rest are Majhoorah.

### 3. Shiddat (Hard) شِدَّةٌ

When pronounced, the voice of the letter will be hard.

For example: The **د** in **أَحَدٌ**

The quality of Shiddat is found in the following 8 letters which are called Shadeedah.

ا ج د ق ط ب ك ت (أَجْدُ قُطِبُ كُتٌ)

### 4. Rikhwa (Soft) رِخْوَةٌ

When pronounced, the voice of the letter will be soft.

For example: The **ش** in **مَعَايِشٌ**

Apart from the letters of Shadeedah and Mutawassitah, all the rest are Rikhwa.

### Tawassut (in-between Rikhwa and Shiddat) تَوَاسُطٌ

When pronounced, the voice of the letter will be between Rikhwa and Shiddat. For example: The **ل** in **قُلٌ**

The quality of Tawassut is found in the following 5 letters which are called Mutawassitah.

ل ن ع م ر (لِنْ عُمْرٍ)

### 5. Isti'laa (Elevated) اِسْتِعْلَاءٌ

When pronounced, the major portion of the tongue from the back will rise towards the palate.

For example: The **خ** in **خَيْرٌ**

The quality of Isti'laa is found in the following 7 letters which are called Musta'liyah.

خ ص ض غ ط ق ظ (خُصَّ ضُغْطُ قِظٌ)



## 6. Istifaal (Low)

When pronounced, the major portion of the tongue from the back will rise towards the palate.  
For example: The **ا** in **كذلك**  
Apart from the 7 letters of Mustaliyah, all the rest are **Mustafah**.

## 7. Itbaaq (Closed)

When pronounced, the centre of the tongue will touch the palate.  
For example: The **ط** in **نطعم القجر**  
The quality of Itbaaq is found in the following 4 letters which are called **Mutbaaqah**.  
**ع ر ط ظ**

## 8. Infitaah (Open)

When pronounced, the major portion of the tongue from the back will rise towards the palate.  
For example: The **ك** in **كلم**  
Apart from the 4 letters of Mutbaaqah, all the rest are **Mustafah**.

## 9. Izhlaaq (Ease)

When pronounced, the letters come out easily and quickly.  
For example: The **م** in **لعبت عليهم**  
The quality of Izhlaaq is found in the following 6 letters which are called **Muhtlaqah**.  
**ل ر م ن ه ي**

## 10. Ismaat (Sharp)

When pronounced, the letters come out firmly and slowly.  
For example: The **ع** in **واشرب**  
Apart from the 6 letters of Ismaat, all the rest are **Mustafah**.

After **Mustafah** has seven types:

### 1. Dalqalah (Echo)

Letters are pronounced with an echoing sound.  
For example: The **ل** in **لعل**  
Dalqah is found in the following 5 letters when they have a sukoon.  
**ق ط ب ج ذ**

### 2. Sileer (Whistle)

Letters are pronounced swiftly with a sound like that of a whistle.  
For example: The **س** in **سلسل**  
Sileer is found in the following 3 letters. **ز م ص**

### 3. Tafatshah (Spread)

As all the letters flow throughout the mouth.  
For example: The **ر** in **قرقر**  
Tafatshah is found in only 1 letter. **ر**

### 4. Takarr (Repeat)

As one produces a slight vibration in the tongue.  
For example: The **ر** in **رررر**  
Takarr is found in only 1 letter. **ر**

### 5. Lam (Business)

When pronounced the sound of the letter is so soft that if a person wants to make a loud, it is possible to do so.  
For example: The **ل** in **لعل**  
Lam is found in 2 letters. **ل ن**

### 6. Innaal (Declined)

When pronounced the sound of the letter returns in the makhraj.  
For example: The **ل** in **لعل**  
Innaal is found in 2 letters. **ل ن**



## 7. Istitaalah (elongated sound or to seek something) الاستيالة

When pronounced the sound of the letter will remain from the beginning of the makhraj till the end.

For example: The **ض** in **وَلَا الضَّالِّينَ**

Takreer is found in only 1 letter. **ض**

### Ghunna

Ghunna is to read with a nasal sound. The duration of a Ghunna is one Alif. One Alif is determined by closing an open finger or opening a closed finger.

**Meem and Noon Mushaddad:** All **م** (meem mushaddad) & **ن** (noon mushaddad) will be always read with a Ghunna. For example:

**عَمَّ إِنَّ ثَمَّ مِمَّا**

### Noon Saakin & Tanween

	Letters	Example	Ghunna?	Type of Ghunna
If after ن or ن there is:	ا ء ه ح ع خ غ	عَذَابُ الْيَمِّ	No	Izhaar
	ي م ن و	وَمَنْ يَعْمَلْ	Yes	Idghaam Naagis
	ل ر	مَتَاعًا لَكُمْ	No	Idghaam Taam
	ب	سَمِيعٌ بِصِيرٍ	Yes	Iqlaab
	ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك	عَفْوٌ شَكُورٌ	Yes	Ikhfaa

### Meem Saakin

	Letters	Example	Ghunna?	Type of Ghunna
If after م there is:	م	إِلَيْكُمْ مَّرْسُلُونَ	Yes	Idghaam
	ب	وَمَنْ يَعْصِمْ بِاللَّهِ	Yes	Ikhfaa
	Any other letter apart from: م ب	هُمْ يُوقِنُونَ	No	Izhaar

### Madd

hamza or sukoon comes after **أ و ي** whether in the same word or the following word, there will be a Madd. Madd means to stretch.

	Same word	وَجَائِءٌ	نُونٌ	جَاءَ
Different word		وَفِي أَنْفُسِكُمْ	قُورًا أَنْفُسَكُمْ	إِنَّا أَنْزَلْنَاهُ

### Waqf

- When stopping, if there appears two *zabr* (fathatayn) on the last letter, then one *zabr* will change into an *alif* and the other one will remain.
- When stopping, if there appears a *harkah* on the last letter of a word, then the letter will be read with a *sukoon*.
- When stopping, if there appears a *tashdeed* on the last letter of a word, then the letter will be read with a *sukoon*.
- When stopping, if there appears a round *taa*, then change it into a round *haa* by taking off the two dots of the letter *taa*.
- When stopping if the last letter already has a *sukoon* on it or an *alif* then there will be no changes.

	1	2	3	4	5
Carrying on	قَلِيلًا	تَعْلَمُونَ	وَتَبَّ	جَارِيَةً	عَلَيْهِمْ
Stopping	قَلِيلًا	تَعْلَمُونَ	وَتَبَّ	جَارِيَةً	عَلَيْهِمْ

### Rules of Laam & Ra

If there is a **ا** (fatha) or **و** (dhamma) before the word **الله** or on or before the letter **ر** (raa) then it will be read with a full mouth like **رَبِّحْتَ** **عَبْدُ اللَّهِ**

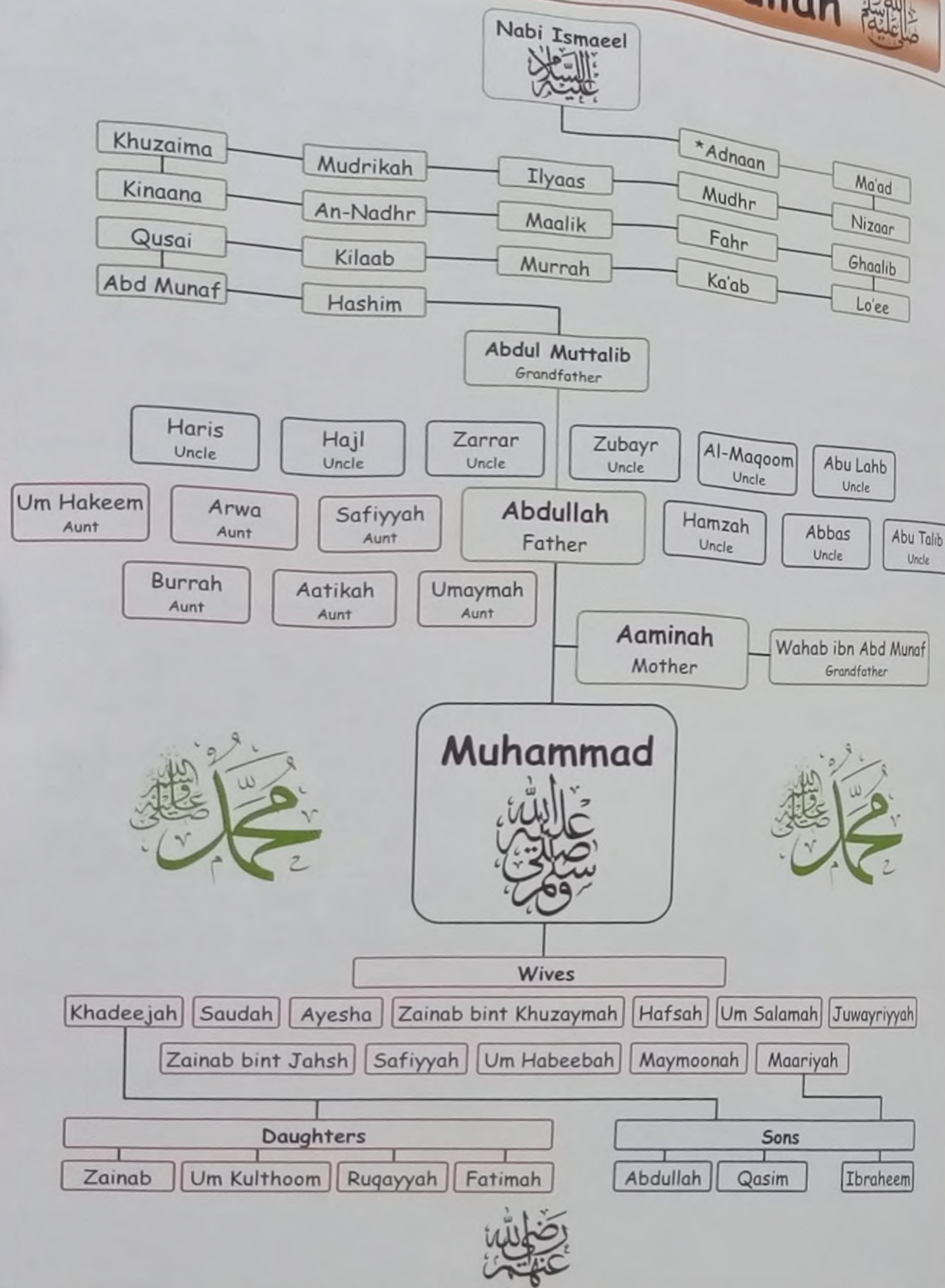
If there is a **ا** (kasra) before the word **الله** or on or before the letter **ر** (raa) then it will be read with an empty mouth like **تَعْرِفُ** **بِسْمِ اللَّهِ**

### Terms

Harakaat			Tanween			Other		
Fatha	Zabar	≤	Fathatayn	Do Zabar	≤	Sukoon	Jazam	و
Kasrah	Zeer	≥	Kasratayn	Do Zeer	≥	Tashdeed	Tashdeed	س
Dhammah	Peesh	≥	Dhammatayn	Do Peesh	≥	Madd	Madd	~



# Family Tree of Rasoolullah ﷺ



\*It is agreed upon, amongst the Scholars up to here and from here to Nabi Ismaeel (عليه السلام) the Scholars differ. (BUKHARI)

# Events in Rasoolullah's ﷺ life

Age	Islamic Dates*	Christian Dates*	Events
		570 March/April	Born in Rabi'ul-Awaal in the year of the incident of the Elephants.
		574	Haleema (رضي الله عنها) brings Rasoolullah (ﷺ) back to His Mother.
4		576	Aaminah the Mother of Rasoolullah (ﷺ) passes away and grandfather Abdul Muttalib takes care.
6		578	Grandfather Abdul Muttalib passes away and Uncle Abu Talib takes care.
8		582	Makes journey to Syria and meets Buhayra who forecasts the coming of Rasoolullah (ﷺ).
12		593	Rebuilding of the Ka'bah and placing of the Hajre Aswad (Black Stone).
23		594	Makes second journey to Syria under the employment of Khadeejah (رضي الله عنها).
24		595	Marriage to Khadeejah (رضي الله عنها).
25		595	Society set up (Hilf-al-Fudul). Time spent in meditation in Cave of Hira.
40	NUBUWWAH 1 <sup>st</sup> Year	610	Receives the first Divine Revelation (Wahee) in Ramadhan. Blessed with Nubuwwah (Prophethood).
43	3 <sup>rd</sup> Year	612	Islam accepted by twenty people. Public declaration of the Faith.
45	5 <sup>th</sup> Year	615	Advises a group of Muslims to immigrate to Abyssinia.
50	10 <sup>th</sup> Year	620	Abu Talib and Khadeejah (رضي الله عنها) pass away. Me'raaj (Ascension) takes place on 27 <sup>th</sup> Rajab. (Year of Sorrow)
50	10 <sup>th</sup> Year	620	Salaah becomes Fardh.
50	10 <sup>th</sup> Year	620	Marriage to Saudah (رضي الله عنها).
52	12 <sup>th</sup> Year	620	Marriage to Ayesha (رضي الله عنها).
53	13 <sup>th</sup> Year	621	1st pledge of Allegiance of Aqabah.
		622	2nd pledge of Allegiance of Aqabah.



53	HIJRAH 1 <sup>st</sup> Year 12 Rabi'ul-Awwal	622 24th Sept	Hijrah - Immigration to Madinah (Arrival). The start of the Islamic Calendar.
53	1 <sup>st</sup> Year Shawwal	623 April	Completion of marriage to Ayesha رضى الله عنها
54	2 <sup>nd</sup> Year	624	Amount and distribution of Zakaah was defined.
54	2 <sup>nd</sup> Year Rajab	624 January	Change of Qiblah from Jerusalem to Makkah.
54	2 <sup>nd</sup> Year 17 <sup>th</sup> Ramadhan	624 13th March	Battle of Badr.
55	3 <sup>rd</sup> Year Ramadhan	625 February	Marriage to Zainab bint Khuzaymah رضى الله عنها
55	3 <sup>rd</sup> Year 15 <sup>th</sup> Shawwal	625 Sat 30th March	Battle of Uhud.
55	3 <sup>rd</sup> Year Dhul Qa'dah	625 April	Marriage to Hafsa رضى الله عنها
56	4 <sup>th</sup> Year Shawwal	626 March	Marriage to Um Salmah رضى الله عنها
57	5 <sup>th</sup> Year Sha'ban	627 March	Marriage to Juwayriyyah رضى الله عنها
57	5 <sup>th</sup> Year Shawwal	627 February	Battle of the Trenches.
57	5 <sup>th</sup> Year Dhul Qa'dah	627 April	Marriage to Zainab bint Jahsh رضى الله عنها
58	6 <sup>th</sup> Year Dhul Qa'dah	628 March	Treaty of Hdaybiyah.
58	6 <sup>th</sup> Year Dhul Hijjah	628 April/May	Invitation letters sent to Kings.
58	7 <sup>th</sup> Year Muharram	628	Conquest of Khaybar.
58	7 <sup>th</sup> Year Safar	628 June	Marriage to Safiyyah رضى الله عنها
58	7 <sup>th</sup> Year Safar	628 June	Marriage to Um Habeebah رضى الله عنها
59	7 <sup>th</sup> Year Dhul Qa'dah	629 March	Marriage to Maymoonah رضى الله عنها
60	8 <sup>th</sup> Year Ramadhan	629/630 Dec/Jan	Conquest and victory of Makkah
61	9 <sup>th</sup> Year	630	First Hajj of Muslims.
62	10 <sup>th</sup> Year	631	Year of Deputation and Farewell Hajj.
63	11 Year 12 <sup>th</sup> Rabi'ul-Awwal	632	Passing away of Rasoolullah ﷺ

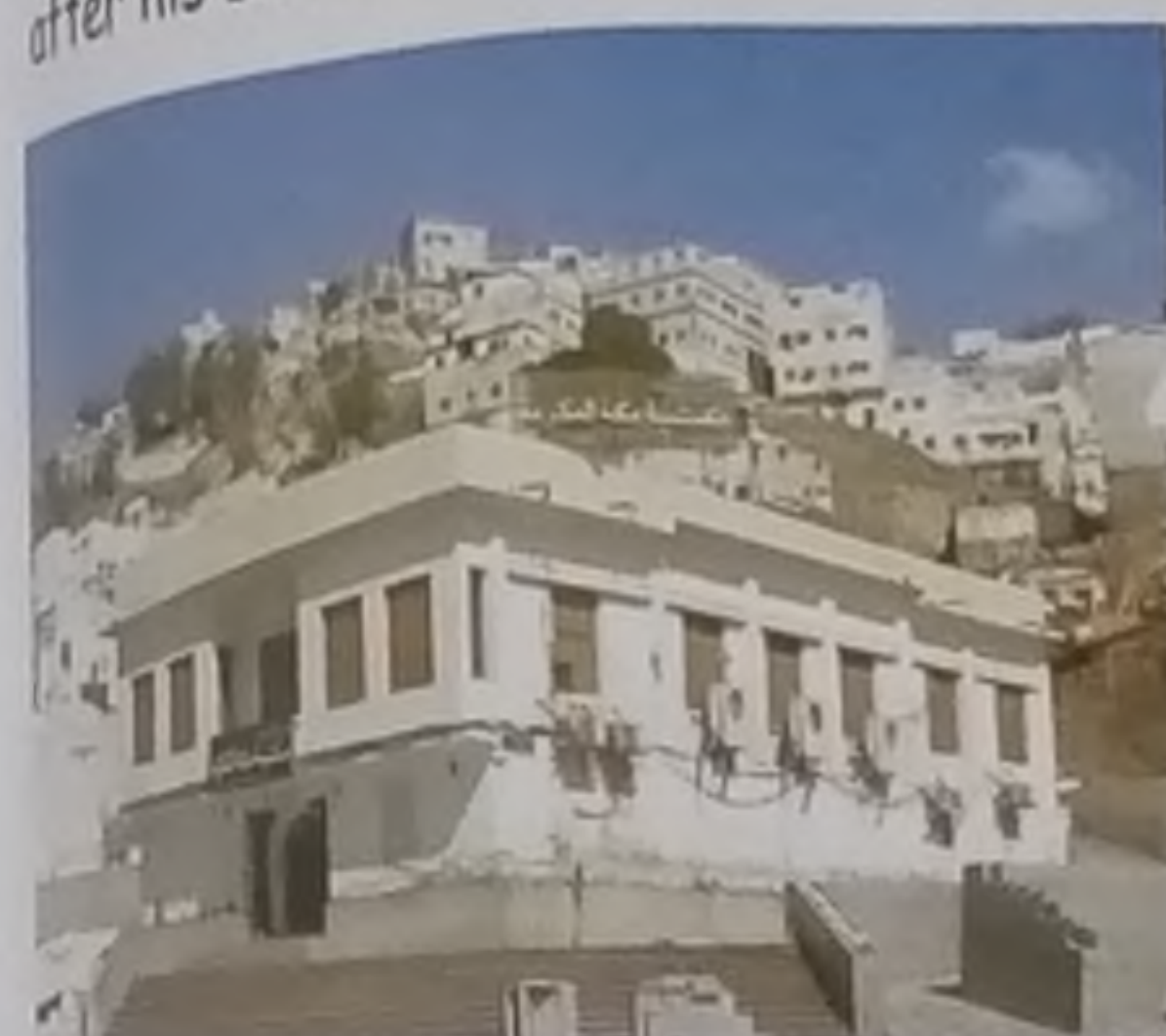
\* Approximate dates

## Seerah سيرة النبي ﷺ

### Life of Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam)

#### 1. Birth

In Rabi-ul-Awwal 571 AD a child was born to Bibi Aaminah. He was given the name Muhammad (The praised one). His father's name was Abdullah. Abdullah passed away before Muhammad was born. The grandfather Abdul Muttalib took Muhammad (Sal-lal-laahu alayhi Wa sal-lam) to the Ka'bah and thanked Allah for giving him a grandson. Abdul Muttalib made an aqeeqah for Muhammad (Sal-lal-laahu alayhi Wa sal-lam) on the 7<sup>th</sup> day after his birth.



Library stands at the Birth Place in Makkah



Inside the Library

#### 2. Childhood

Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) was born in the noble family of Banu Hashim of the Quraish tribe. After he was born he was taken by Haleema (Radhi Allaahu Anha) to her village where he lived for four years in a clean environment. While he stayed with Haleema (Radhi Allaahu Anha), she was never short of anything and her house was always blessed. He was returned to his mother when he was four years old. His mother took him for a visit to her families in Madinah when he was six years old. She passed away when she was returning to Makkah, at a place called Abwa and Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) was brought back by a slave girl called Umm-e-Aiyman.

After the demise of his mother, his grand-father Abdul Muttalib looked after him, but it was not long before his grandfather passed away too. Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) was then eight years old. Then



his uncle Abu Talib looked after him. At a young age Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) used to go into the desert to watch the flocks of his uncle. As a young boy he was truthful, well mannered and honest. He never wasted his time playing games and He always helped other people.

### 3. Youth

In his youth Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) was a very hard working young man. He learnt to do business from his uncle Abu Talib. At first, he went with his uncle on business trips at the age of twelve but later he started trading on his own. The people of Makkah respected him. He believed in one Allah. He was loving and kind. He always kept his promise. He lived a simple life and hated pride. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) helped to re-start the work of Half-ul-Foodhul which took an active part in bringing about peace and unity among the tribes of Makkah. He discouraged killing, stealing and harassing visitors whilst love and brotherhood was encouraged. The weak were looked after. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) was also known as As-Saadiq (The Truthful) and Al-Ameen (The Trustworthy).

### 4. Building of the Ka'bah

As the Ka'bah was badly damaged by floods, the different tribes of Makkah worked together to build the Ka'bah again. The building was almost finished, only the famous black stone know as Hajr-e-Aswad was left to be set into its place and the tribes started quarrelling, because each tribe wanted to have the honour to replace the stone. There was great fear that fighting would take place, when a wise old man gave them an idea. He said that the first person to enter the Ka'bah in the morning shall suggest what was to be done. This idea was accepted by all the tribes.



Old View of Ka'bah



Current View of Ka'bah

It so happened that Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) was the first person to enter the Ka'bah in the morning. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) was asked what to do. He took a sheet and spread it on the ground. He placed the black stone in the centre of the sheet and asked the chiefs of all the tribes to lift it up together. When the sheet reached the proper height, he lifted the black stone and put it in its proper place. Everyone was happy and the problem was solved.

### 5. Adulthood

As Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) grew older, his good manner and truthfulness became well known to all his friends and the people of Makkah. He was noted for his honesty. The people of Makkah respected him and called him Al-Ameen (The Trustworthy). The people left their goods with him for safe-keeping. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) was disgusted with the people doing wrong around him and he often went to a cave called Hira. He spent his time there in the remembrance of Allah.

A rich widow of Makkah, Khadeejah (*Radhi Allaahu Anha*) by name, hearing about Rasoolullah's (*Sal-lal-laahu alayhi Wa sal-lam*) honesty and truthfulness, asked him to go to Syria for her on a business trip. When Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) came back he gave an account for every dirham. Khadeejah (*Radhi Allaahu Anha*) was completely won over by his honesty and good manners.

### 6. Marriage

The trustworthiness, virtue, honesty and truthfulness of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) was praised by every tribe and individual in Makkah. His dignified character and sincerity had won the heart of Khadeejah binte Khuwaylid (*Radhi Allaahu Anha*), who was beautiful, rich and widowed.

Khadeejah (*Radhi Allaahu Anha*) sent a marriage proposal to Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*). As a mark of respect, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) consulted his uncle Abu Talib and gladly accepted the proposal. Khadeejah (*Radhi Allaahu Anha*) was forty years old and Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) was twenty five.



Abu Talib performed the Nikah and delivered the historical Nikah Khutbah (Sermon) which was noted for its praise of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and of the high regard in which he was held by the elders of Makkah. Umar bin Asad represented Khadeejah (*Radhi Allaahu Anha*) as her Wakeel (representative) and accepted four hundred and eighty Silver Dirhams (1469.64495 grams of Silver) as Mahr (dowry) on behalf of Khadeejah (*Radhi Allaahu Anha*) and gave her away as wife of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*).

From this marriage, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) had two sons, Qasim and Abdullah, both of whom passed away in childhood and four daughters, Zainab (*Radhi Allaahu Anha*) Um Kulthoom (*Radhi Allaahu Anha*) Ruqayyah (*Radhi Allaahu Anha*) and Fatimah (*Radhi Allaahu Anha*).

## 7. Search for truth

When Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) reached the age of thirty three, he developed a tendency to be alone and in deep thought and was drawn more towards the contemplation of the Great Creator, Allah. There was an ever-present light and brilliance 'Noor' around him which gladdened his heart. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) resented the worship of idols and he denounced 'polytheism' (worship of more than one God). He abstained from eating food that had been offerings to the idols.



Jabal Noor, Makkah



Cave of Hira, Makkah

As Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) got older he desired to be alone and began to retire to the cave of Hira which was about 2 miles away from Makkah. The cave was only three metres by two metres in size. During his visits to the cave he took with him only a small supply of bread and water. He was always engaged in prayer and contemplation of the Greatness of Allah, the One and Only God.

## 8. Prophethood

When Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) was forty years old, an angel appeared in the cave of Hira and commanded him three times to 'Read'. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) replied that he could not. The angel then recited the following verses as the first revelations of the Qur'an then disappeared: 'Read, in the name of Allah who created (everything). He created man from a clot of blood. Read, your Lord is Great who taught you but virtue of the pen that which you did not know.' (QUR'AN 96:1)

This Divine incident affected Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) so much that he hurried home and he related the incident to Khadeejah (*Radhi Allaahu Anha*). After this granting of Prophethood, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) began to preach Islam. The first man to become a Muslim was his closest friend Abu Bakr (*Radhi Allaahu Anhu*) and first woman was his beloved wife Khadeejah (*Radhi Allaahu Anha*). Others who became Muslims willingly were Ali ibn Abu Talib (*Radhi Allaahu Anhu*), the young cousin of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and Zaid bin Harith (*Radhi Allaahu Anhu*) the freed slave of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*).

## 9 Preaching

After this Allah's messages continued to come and he quietly but firmly began to preach the 'Oneness of Allah' and the good ways of living, to his relatives and friends. His wife Khadeejah (*Radhi Allaahu Anha*) was the first to accept Islam. His very close friend Abu Bakr bin Quhafa (*Radhi Allaahu Anhu*), the slave Zaid (*Radhi Allaahu Anhu*), his cousin Ali (*Radhi Allaahu Anhu*), Uthmaan bin Affaan (*Radhi Allaahu Anhu*), Talha bin Ubaidullah (*Radhi Allaahu Anhu*), Zubair bin Awaam (*Radhi Allaahu Anhu*), Sa'ad bin Abi Waqaas (*Radhi Allaahu Anhu*), and Abdur Rahman bin Auf (*Radhi Allaahu Anhu*) became Muslims.

The teaching of Islam continued in secret for three years. Then Allah commanded Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) to preach the religion of Islam openly to his people. Obeying Allah, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) called his people together from the family of Quraish and invited them to the religion of Islam. The people of Quraish were very angry with his teaching and began to abuse him.



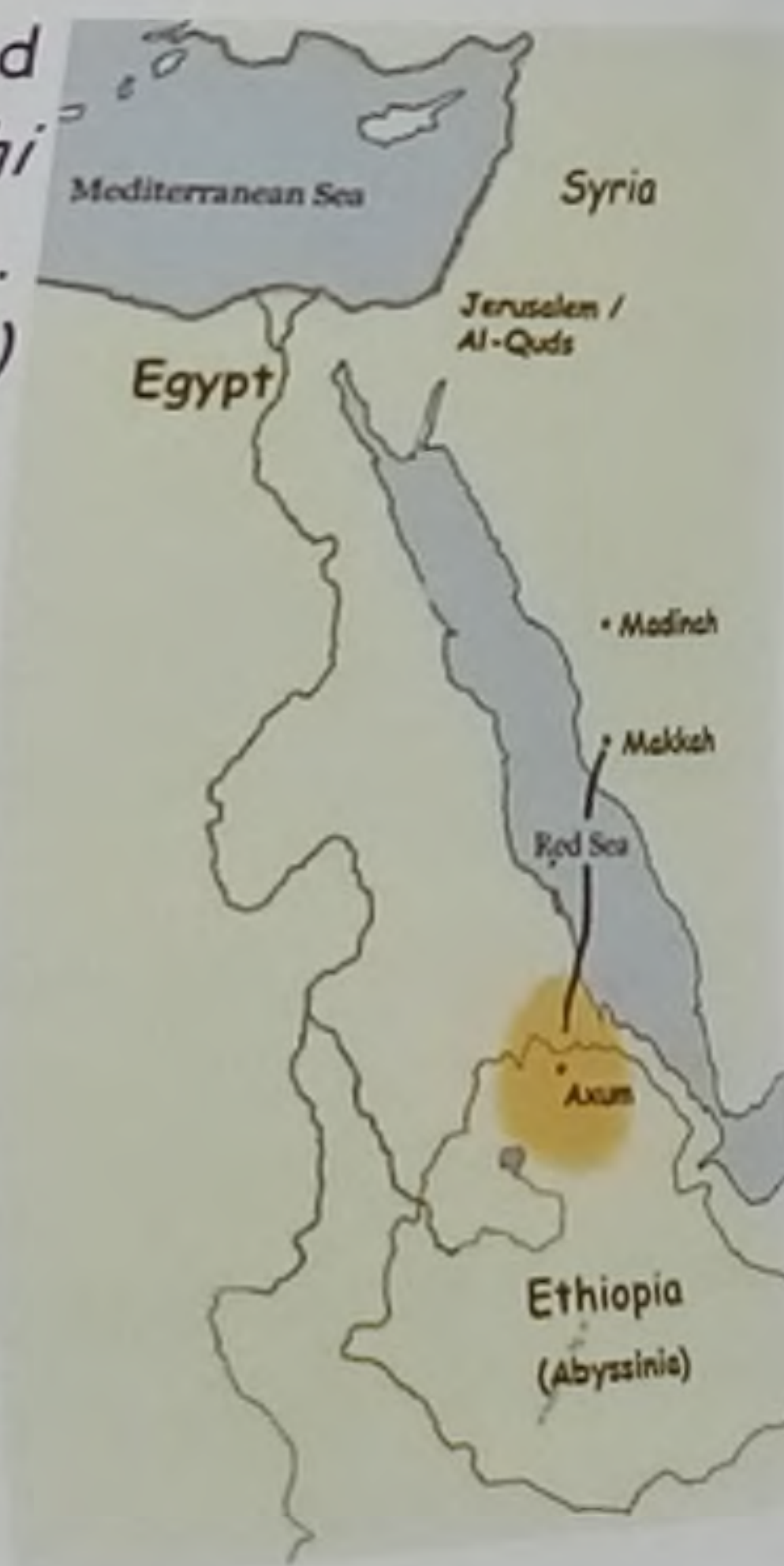
Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) did not stop preaching Islam although the people of Makkah, especially his uncle Abu Lahab and Abu Jahl (Amr bin Hishaam) were against his message and preaching. However, the sincere people slowly continued to accept Islam. The poor and weak converts to Islam, like Bilal (*Radhi Allaahu Anhu*) and others suffered at the hands of the Quraish. With all these hardships no one left Islam.

### 10. Torture and Persecution

The acceptance of Islam by Umar (*Radhi Allaahu Anhu*), had great effect on the small amount of Muslims of Makkah, who were praying to Allah in secret. They now had the courage to preach Islam publicly. The Quraish tried to bribe Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) to give up Islam in exchange for gifts of wealth or any thing he would like. But Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) did not accept their bribe. The Quraish decided to torture and persecute even more. Bilal (*Radhi Allaahu Anhu*), the slave of Umayyah bin Khalaf, was laid flat on his back on hot sand. A hot heavy stone was placed on his chest and he was beaten while his hands were tied behind his back. Uthmaan (*Radhi Allaahu Anhu*), a rich and prosperous man of the Banu Umayyah tribe was tied up with ropes by his uncle and beaten and tortured. Ammar, his father Yaasir and his mother Sumayyah (*Radhi Allaahu Anhum*), all had embraced Islam. Abu Jahl killed Sumayyah (*Radhi Allaahu Anha*), with a sharp spear.

### 11. Migration to Abyssinia

In the fifth year of Islam as the tortures and hardships for Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and his followers became worse. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) gave the Muslims permission to emigrate to the friendly country of Abyssinia. It was ruled by a very good and trustworthy king called Negus (Najjashi), who later accepted Islam. In the sixth year of Islam, Hamzah bin Abdul Muttalib and Umar bin Khatthaab (*Radhi Allaahu Anhuma*) became Muslims. By them accepting Islam the Muslims became stronger and they started praying openly in the Ka'bah. The chiefs of the Quraish were shocked and they all joined forces to crush Islam.



### 12. Boycott

When the Quraish realised that all their tortures and hardships on Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and his followers did not help and that the number of Muslims were growing, they asked his uncle Abu Talib to hand him over to them. When Abu Talib refused, all the tribes of Makkah decided to boycott the Banu Hashim, which was the family clan of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*).

The Banu Hashim had to go and stay in Shu'ab Abu Talib, a valley near Makkah. They could not buy anything, speak to anyone or sell to anyone. Sometimes they stayed without food or water for days and they suffered in this place. This boycott lasted from the seventh to the tenth year of Islam.

### 13. Loss of two friends

Just after the boycott, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) lost his most faithful and loving uncle and his wife. With the death of Abu Talib and Khadeejah (*Radhi Allaahu Anha*) in one year, he was left alone without any family help. The Quraish seeing this increased their harassment, tortures and hardship on Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and the Muslims.

### 14. Journey to Ta'if

The persecutions of the Quraish was so harsh in Makkah that Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) decided to turn to the people of Ta'if, a town about 30 miles from Makkah. The people of Ta'if used to worship idols. On reaching Ta'if with his assistant Zaid bin Harith (*Radhi Allaahu Anha*), Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) met the leaders of the town. On preaching to them, he found them proud and arrogant.

They disrespected Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) in a very bad manner. They encouraged their slaves, boys and girls to follow and torture Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) until he left Ta'if. The crowd pelted them with pebbles and stones. Zaid (*Radhi Allaahu Anha*) tried his best to protect Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) who was bleeding so much that the blood from his body ran down into his sandals and covered his feet.



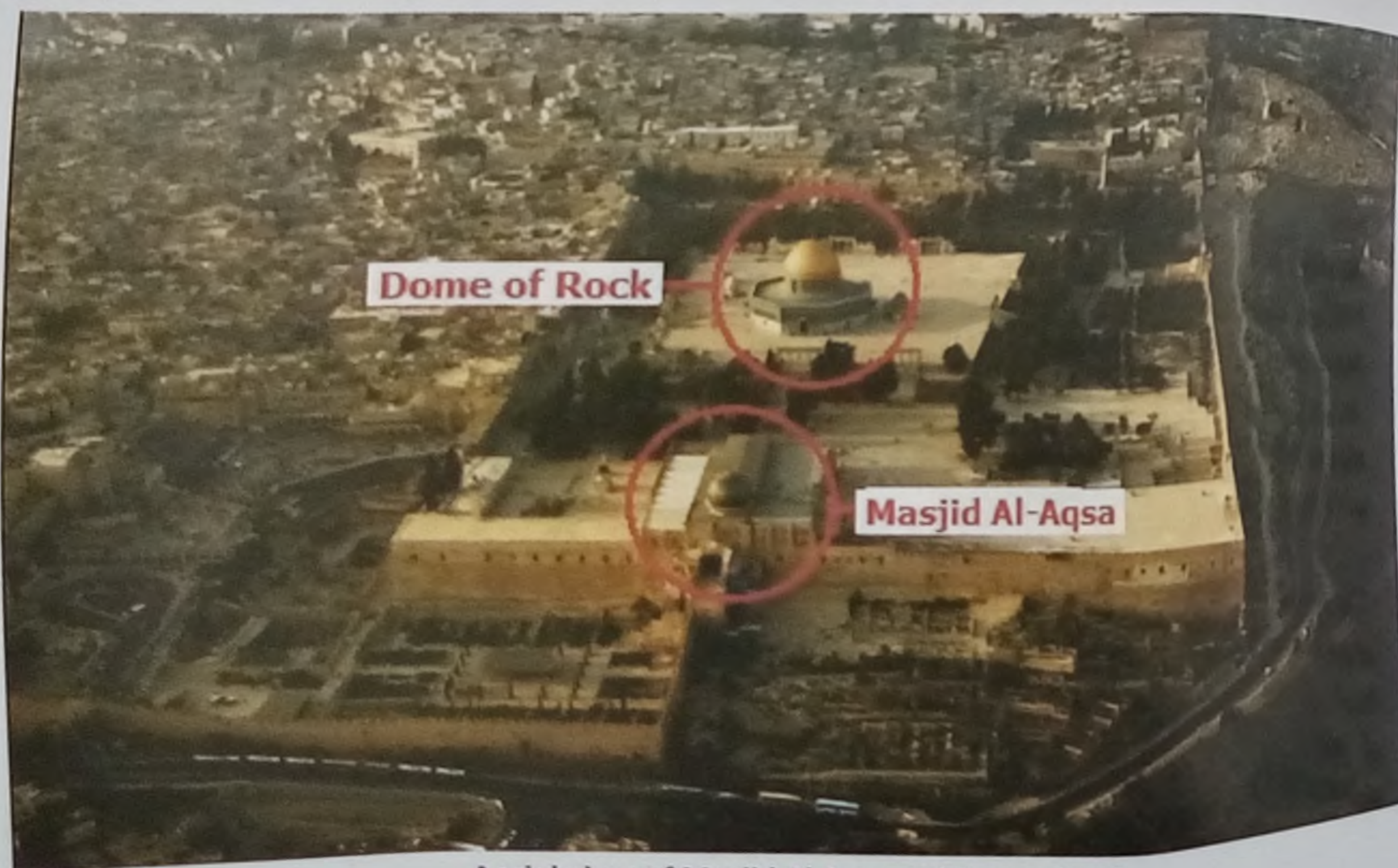
Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) was so hurt that he was partly conscious when an angel appeared. The angel offered to bring down a whole mountain on the crowd who attacked an innocent man. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) refused this Divine help and instead, prayed that one day all the people of Ta'if would become Muslims.

That evening they reached Nakhla and in the middle of the night, while they were in Salaah and reciting Qur'an, seven leaders of the Jinnat of Naseeben approached Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and became Muslims. The Qur'an also mentioned this fact in Surah Jinn.

### 15. Me'raaj



The Quraish continued torturing and troubling Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and his followers until Allah honoured him with Me'raaj. Me'raaj means the journey of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) from Makkah to Baitul Muqaddas (Jerusalem) on the Buraq (a winged transport). From Baitul Muqaddas he went to the seven heavens. He met all the Ambiyaa (Prophets). This journey took place in one night. It was during Me'raaj that Allah gave Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) the five Salaah as a gift.



Aerial view of Masjid Al Aqsa and Dome of Rock

### 16. Covenant of Aqabah

In the eleventh year of Nubuwwah (Prophethood) six men came from Madinah for Hajj and met Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*). They embraced Islam and the following year twelve pilgrims came to Makkah and embraced Islam and pledged: 'We will not worship anyone but Allah, we will not steal, not commit adultery, nor kill our children. We will obey Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) in all that is good.' This was known as the first covenant of Aqabah.

The following year, in the thirteenth year of Nubuwwah seventy two Muslims came for Hajj from Madinah. When they heard that Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) was thinking of leaving Makkah, they invited him to Madinah and promised full help for him, his mission and his followers.

With the promise of safety in Madinah, the believers migrated there alone or in groups with the permission of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*). When all had left with the exception of Abu Bakr (*Radhi Allaahu Anhu*), Ali (*Radhi Allaahu Anhu*) and some women and children, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) awaited the command of Allah to leave for Madinah.

### 17. Second Covenant of Aqabah

Madinah (Yathrib) was populated with many tribes, but most important were the tribes of Aus and Khazraj. There was also a separate section of Madinah which was dominated by the Jews. As the thirteenth year of Nubuwwah almost finished, seventy Muslims including two women, came to Makkah to perform pilgrimage and to meet Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) at Aqabah. They were specifically sent by the Muslims of Madinah to request Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) to come with them to Madinah.

The determined Muslims pledged on the hand of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) that they will sacrifice their lives to protect him and Islam and so would their wives and children. This was the Second Covenant of Aqabah. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) chose twelve Muslims of Madinah for the propagation of Islam. Nine of them were from



the tribes of Khazraj. After the pledge had been taken, the Muslims began to leave Makkah and go to Madinah. There were only a few Muslims left in Makkah and Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) waited for Allah's command to leave for Madinah.

## 18. Hijrah to Madinah

When the Muslims began to migrate, the leaders of Makkah became worried and wanted to put an end to Islam. They decided to kill Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and end his mission and work. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) was told by Jibraeel (*Alayhis-Salaam*) of the enemy plan and was asked to leave for Madinah that very night of the planned assassination.

Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) asked Ali (*Radhi Allaahu Anhu*) to sleep in his bed and also to return the goods of the people he kept in trust. Thereafter, he quietly left the house, not seen by anyone. With Abu Bakr (*Radhi Allaahu Anhu*), Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) made his way towards Madinah. As his enemies were looking for him everywhere, he stayed in the cave of Thowr for three days and nights.

The cave of Thowr, situated 2 miles from Makkah served as a place of refuge for Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and Abu Bakr Siddeeq (*Radhi Allaahu Anhu*). This cave and the cave of Hira occupy a very important place in the History of Islam: one for the Divine Call and other for the memorable Migration (Hijrah).



Mount with Cave of Thowr



Gate of Madinah (Babul Madinah) on Hijrah Road

When the Makkans found Ali (*Radhi Allaahu Anhu*) in Rasoolullah's (*Sal-lal-laahu alayhi Wa sal-lam*) bed the next morning they were very angry and now they really wanted him more than ever. The Kuffaar of Makkah sent out tracking parties to seize Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*). A price of a 100 camels was set out for the capture of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*).

At last, when the search for the neighbourhood was over and all was clear, they left the cave. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and Abu Bakr Siddeeq (*Radhi Allaahu Anhu*) set out for Madinah. They used unfamiliar paths because they were still being pursued by the enemy. They rested during the day and travelled at night. The rest of the journey was fairly safe and was covered without any serious hazards. The year of Hijrah of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) to Madinah, marks the beginning of the Islamic Calendar.

## 19. Arrival in Madinah

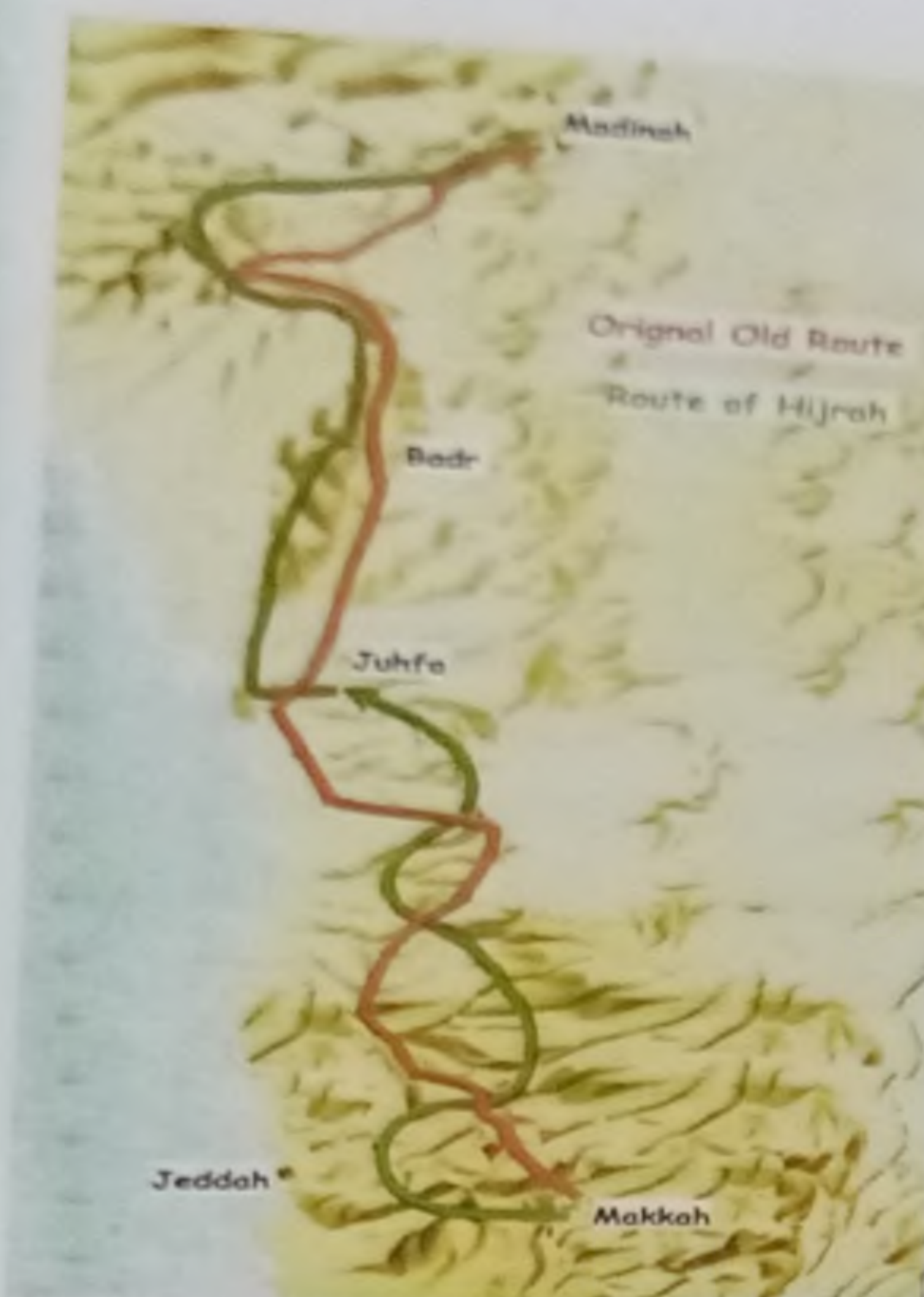
Meanwhile, the Muslims of Madinah received news of Rasoolullah's (*Sal-lal-laahu alayhi Wa sal-lam*) departure from Makkah and eagerly awaited his arrival. Everyday the Ansaar used to go out of the city of Madinah to give him a grand welcome, but they returned disappointed. Young girls sang songs of welcome from the roof of their homes:

O the White Moon rose over us, From the Valley of Wada'  
And we owe it to show gratefulness, Where the call is to Allah  
Tala'al-Badru 'alayna, min thaniyyatil-Wada'  
wajaba as-shukru 'alayna, ma da'a lillahi da'

O you who were raised amongst us, coming with a work to be obeyed  
You have brought to this city nobleness, Welcome! best call to Allah's way  
Ayyuha al-mab'uthu fina, ji'ta bi-al-amri al-muta'  
Ji'ta sharrafta al-Madinah, marhaban ya khayra da'

At last, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) accompanied by Abu Bakr (*Radhi Allaahu Anhu*) arrived at a place called Qubah, 2 miles from Madinah after travelling for eight days, in Rabi'ul-Awwal in the thirteenth Year of his mission (622 AD). Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and his companion Abu Bakr (*Radhi Allaahu Anhu*) stayed at Qubah for 14 days. During his short stay at Qubah, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) built the first Masjid in Islam, Masjid-e-Qubah.





The Ansaar (Helpers) of Madinah were very anxious to receive Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam). The entry into Madinah began on a Friday. Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) and his party arrived in the locality of Banu Salim bin Auf. It was time for Salaah. The first Jum'ah Salaah in Muslim History was conducted here by Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) with 100 worshippers in an open field. Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) mounted his camel named Quswah, after Jumu'ah Salaah and proceeded forward. As his camel passed by a particular family they would say with one voice 'Here we are with our homes, our

property and our lives. Come and live with us.' Some in their Zeal would hold the reins of the camel and request Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) to dismount. Gently Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) would refuse saying 'Leave the camel alone, she is under Divine Command, she will stop where Allah wants her to stop.'

At last she stopped at a site belonging to two orphans of Banu Najjar, the clan to which belonged Rasoolullah's (Sal-lal-laahu alayhi Wa sal-lam) mother. The nearest house was that of Abu Ayyoob Ansari (Radhi Allaahu Anhu). He was the fortunate man to be the host of Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam).



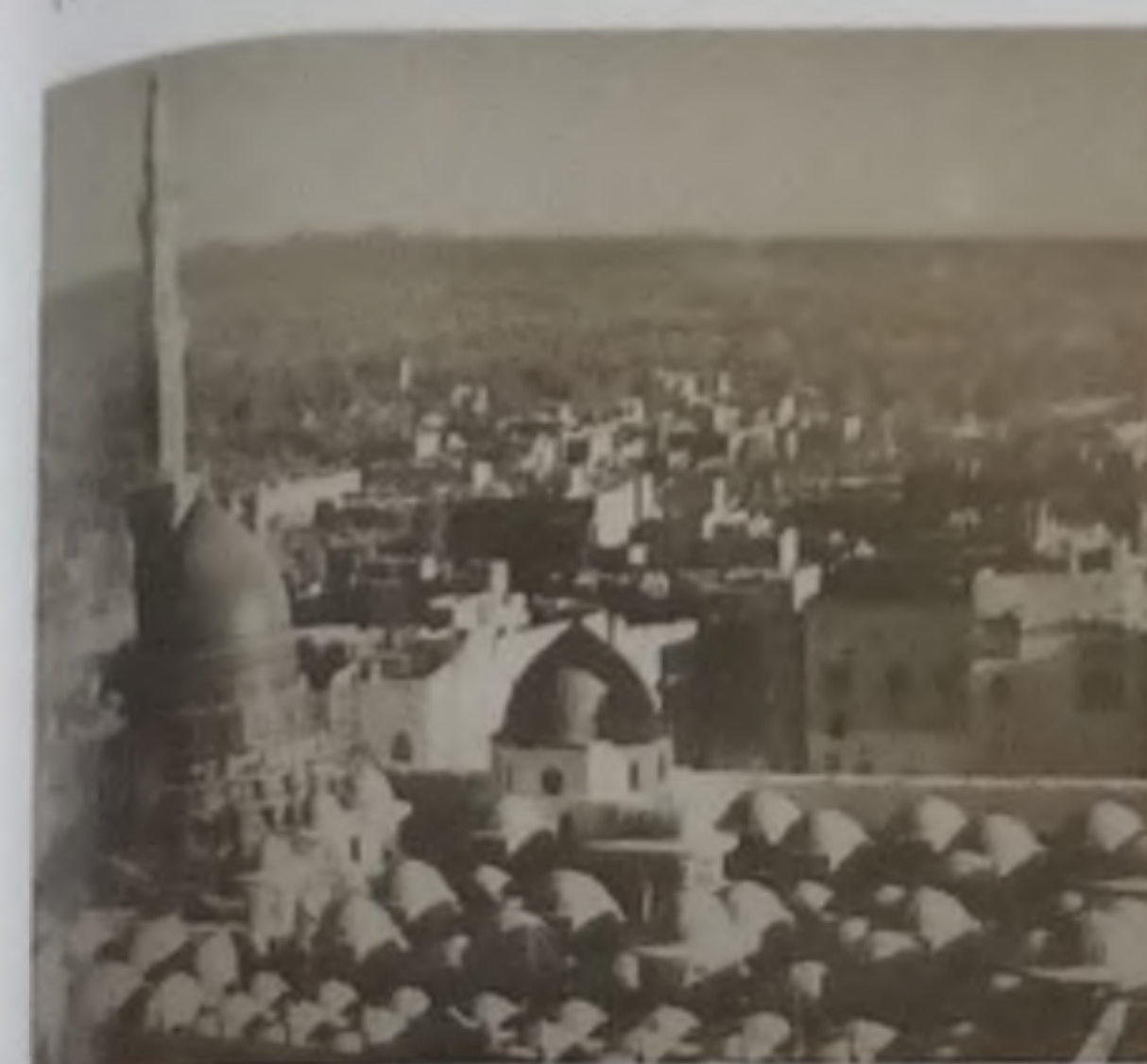
Masjid Qubah The first Masjid to be built in Islam

One of the most important things Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) did in Madinah was to ask the people of Madinah to help those who came from Makkah. The people of Madinah shared their homes and goods with the people of Makkah most readily. The people who helped were called Ansaar and the people who made Hijrah, were called the Muhajireen. This helping and sharing is called Muwakhaat (Islamic Brotherhood).

## 20. Masjid Nabawi

When Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) and the Muhajireen had arrived in Madinah, they now decided to build a Masjid. There was a vacant piece of land belonging to two orphans of the Najjar clan. They offered it free of charge to Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) but Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) refused and bought it from them. Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) and his companions worked like ordinary workmen in the building of the Masjid. It was a proud privilege for the Sahabah to work alongside with Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam).

The construction of the Masjid was a very simple one. The walls were made of mud bricks and the roof was supported by the trunks of palm trees. The leaves and twigs made up the roof itself. A platform was raised in the corner of the courtyard for the residence of such followers who had no home nor family and they were known as Ashaab-e-Suffah; the residents of Suffah. Adjoining the Masjid, two apartments were built for Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) and his family.



Old view of Masjid Nabawi



Current view of Masjid Nabawi

The Muslims were not allowed to build a Masjid in Makkah and they were not even allowed to say their Salaah in public. Madinah offered an atmosphere of peace and they could offer their Salaah without any fear or harassment in the Masjid.

## 21. Treaty with the Jews

At the time of the arrival of Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) in Madinah, there were three Jewish tribes. Banu Qainuqah, Banu Nadhir and Banu Quraizah.



The Jews were traders and merchants and they controlled the economy of Madinah. There were always differences between the Jews and the Arabs of Madinah which led to skirmishes between them.

After settling in Madinah, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) made peace between the Muslims and Jews. They agreed to help each other and defend Madinah from outside aggression. This was called a Treaty (agreement). This treaty gave all the people of Madinah the freedom to practice their religious teachings without any harassment and their goods and lives were not going to be interfered with. The idea of this treaty was to try and bring the Muslims and Jews to live in peace and defend the city of Madinah from anyone who wanted to cause harm to it.

In the event of any quarrel between two parties and if no agreement was reached then Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) would give the final decision which nobody would go against.

## 22. Munafiqeen (Hypocrites)

Prior to the coming of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) to Madinah, the tribes of Aus and Khazraj were always quarrelling with each other and they felt harmony and peaceful co-existence should be maintained between the people of Madinah. They were keen to have a common ruler.

Abdullah bin Ubay bin Sulool, a citizen of Madinah was a very intelligent, experienced in worldly matters, clever and cunning person. He had great influence over the Aus and Khazraj tribes and the people of Madinah accepted his leadership and were prepared to crown him king and ruler of Madinah. He foresaw himself as a future king and ruler of Madinah.

After Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and his followers entered Madinah they became a strong force and the people of Madinah accepted the leadership of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*). This shattered the hopes of Abdullah bin Ubay bin Sulool of becoming the ruler of Madinah.

Abdullah bin Ubay bin Sulool hoped that if Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) had not come to Madinah he would have been installed as ruler of the city. Being a clever and cunning person, he hid his dislike and hatred

for Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and his followers accepted Islam to show everyone that they were Muslims but at heart they were dangerous enemies of Islam and they co-operated with the Jews in plotting against the Muslims.

The Jews found friends in these people as they had feared that they will lose control of the business of Madinah. Abdullah bin Ubay bin Sulool and his followers were termed as 'Munafiqs'.

## 23. Wars with the Kuffaar of Makkah

After Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) safely got away from the Makkah plot of assassination, the Makkans felt very humiliated and defeated. The Makkah tribes settled their personal quarrels and differences and became a united force in the desire to destroy the Muslims.

The kuffaar of Makkah did not let the Muslims live in peace for very long. The steady progress and gaining of strength by the Muslims made the kuffaar very uneasy as they feared that their way of life, social and economic leadership was in danger.

The kuffaar became worried with the new force of Islam and began planning to crush this force. A group of men under the leadership of Kurz bin Jabir from amongst the kuffaar came to Madinah and stole some camels from the Muslims. This was the first provocation by the kuffaar against the Muslims. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) asked some Muslims to follow them but the kuffaar managed to escape.

In the month of Rajab, seventeen months after Hijrah, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) sent a party of 12 men under the leadership of Abdullah bin Jahash (*Radhi Allaahu Anhu*) to investigate the movement of the Makkans. This group of Sahabah went up to Nakhla, situated between Ta'if and Makkah. Here a skirmish took place against a caravan, returning to Makkah. Amr bin Hazrami was killed and two were taken prisoners. This group safely returned to Madinah with the two prisoners and goods taken during the skirmish. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) was not happy with this situation, as he knew that the kuffaar would want to take revenge.



In the second year of Hijrah, a caravan of the kuffaar of Makkah, under leadership of Abu Sufyaan, went to Syria. Sensing trouble, on his return he sent a message to Makkah asking for help as he feared an attack from the Muslims. The commander of the kuffaar, Abu Jahl left Makkah with an army of 1000 men to assist Abu Sufyaan and to confront the Muslims of Madinah.

## 24. Battle of Badr

As soon as Abu Sufyaan got his caravan safely away from the Muslims, he sent another message to Makkah that they were safe and no longer required assistance. Abu Jahl was looking for an excuse to attack the Muslims. He had been making preparations for almost a year, thus he was not prepared to turn back after receiving the message from Abu Sufyaan.

He marched towards Madinah with an army of 1000 men, 700 camels and 300 horses. Abu Jahl's men were well trained and well armed with spears, swords, bows and arrows, and shields.



Names of the Martyrs at Badr



Graveyard at Badr

On hearing the news that the Kuffaar of Makkah had left with 1000 men to destroy the Muslims, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) made Mashwarah (consultation) with the Sahabah at Masjid Nabawi in Madinah.

At the Mashwarah, Abu Bakr Siddeeq (*Radhi Allaahu Anhu*), Umar (*Radhi Allaahu Anhu*) from Muhajireen and Sa'ad bin Mu'az (*Radhi Allaahu Anhu*) from the Ansaar and the rest of the Muslims showed their willingness and desire to defend Islam against falsehood.

When Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) was satisfied with the decision, he began preparations for the defence of Islam. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) left Madinah with 313 men including some teenage boys. They only had 3 horses, 70 camels and a few swords. When they reached Badr, which was a mountainous region, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) made Dua to Allah and pleaded: 'O Allah! should this small group of believers perish this day, no one will be left on earth to worship you and carry your message to the world.'

The battle took place on the 17<sup>th</sup> of Ramadhan 2 AH. Allah sent His mercy and the Kuffaar lost the battle at the hands of the Muslims. Seventy of the Kuffaar including the arch enemy of Islam, Abu Jahl were killed and as many as seventy were taken as prisoners of war. Fourteen Muslims were martyred in the battle.

It was a battle between good and evil, falsehood was defeated and Truth triumphed. The success of the Battle of Badr considerably strengthened the Muslims and their cause.

## 25. Battle of Uhud

The fire of vengeance was blindly burning in the hearts of the Makkans for they had met with a crushing defeat at Badr. In the third year of Hijrah they marched with 3,000 well armed solders towards Madinah.

The kuffaar of Makkah having lost their greatest leaders at Badr chose Abu Sufyaan as their commander, who swore that he would not rest until he had full vengeance on the Muslims.

Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) made Mashwarah (consultation) with the Muslims regarding the expected attack. It was finally decided to repel the attack outside the city of Madinah. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) offered Jumu'ah Salaah at Masjid Nabawi and left for Uhud, a mountainous region 2 miles north of Madinah with a thousand men on 14<sup>th</sup> Shawwal 3 AH. Abdullah bin Ubay the leader of the Munafiqs deserted the Muslims with 300 of his men, reducing the strength of the Muslim army to 700 men, poorly equipped in arms but filled with enthusiasm to defend the truth at all cost.



Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and the Muslims camped with the mountain behind them. On the one side there was a mountainous pass and there was danger of an attack from behind, so Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) posted 50 archers on Mount Rumaat (*Sal-lal-laahu alayhi Wa sal-lam*) under the command of Abdullah bin Jubair (*Radhi Allaahu Anhu*) with strict orders not to leave the post at any account, irrespective of victory or defeat.

On Saturday 15<sup>th</sup> Shawwal 3 AH the opposing armies prepared for battle. According to Arab custom, the battle began with a round of hand to hand fighting before the main attack.



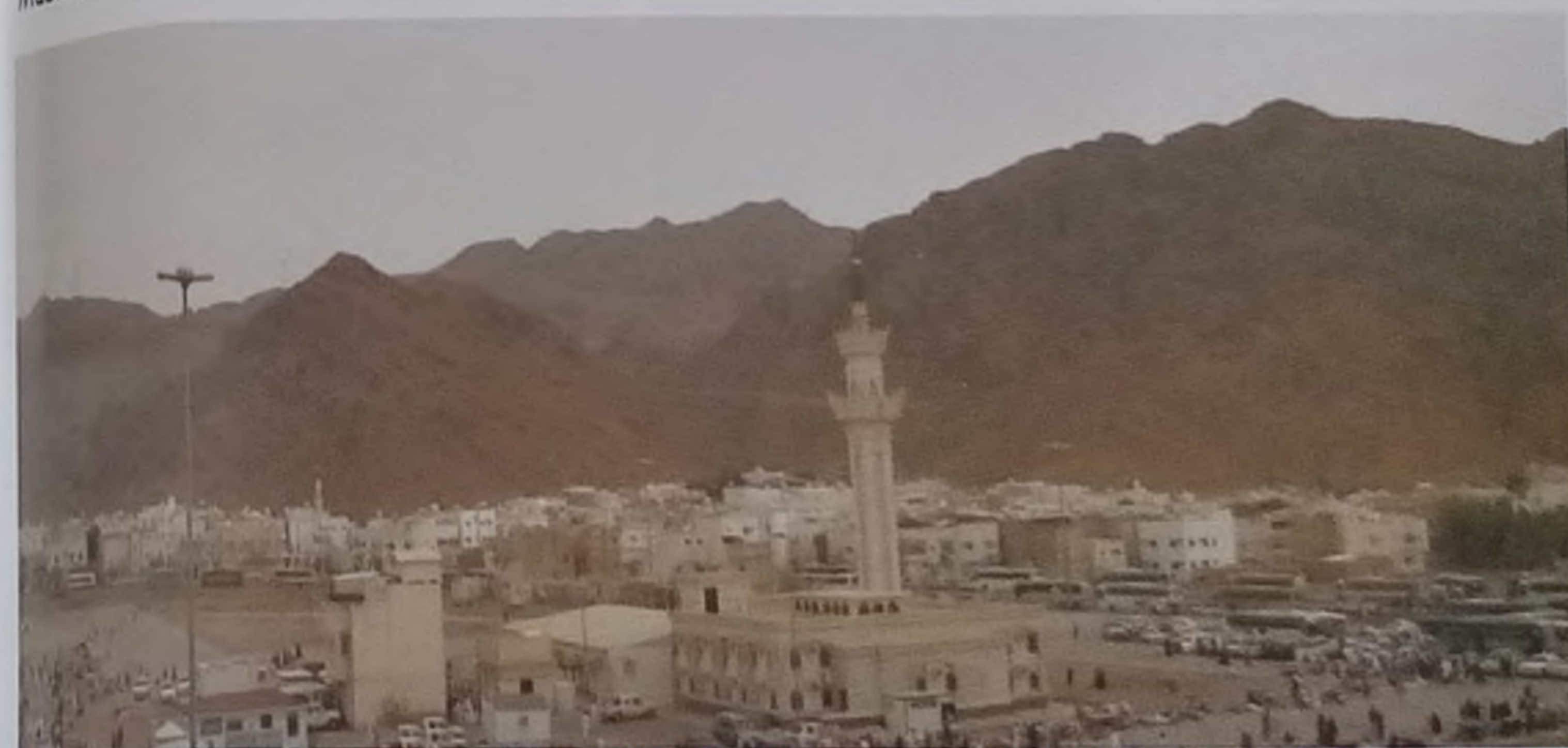
Aerial view of Mount Uhud in Madinah

Ali (*Radhi Allaahu Anhu*) and Hamza (*Radhi Allaahu Anhu*) an uncle of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) killed many of the kuffaar. Twelve flag bearers of the kuffaar were killed, eight of whom were killed by Ali (*Radhi Allaahu Anhu*). The kuffaar were in a desperate situation seeing their brave soldiers slain, they fled from the battlefield pursued by the Muslims. When the archers saw the fallen flags of the enemy and their companions collecting the booty (spoils of war) they sensed victory and in their enthusiasm and desire to participate in the pursuance of the enemy, the archers overlooked the command of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and left their positions.

Chalid bin Walid, a Makkan army general, did not fail to observe the weak position of the pass and saw his chance. Through the pass, at the head of his cavalry (soldiers on horseback) he fiercely attacked and the Muslims suffered heavy losses. Mus'ab bin Umair (*Radhi Allaahu Anhu*), a Sahabi who resembled our beloved Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) was martyred in this attack.

Hamza (*Radhi Allaahu Anhu*) was martyred in this battle by Wahshi a negro slave. Jubair bin Mut'am the slave owner had offered Wahshi his freedom while Hinda binte Utbah, the wife of Abu Sufyaan (the commander of the Makkan army), offered her jewellery if he, Wahshi succeeded in killing Hamza (*Radhi Allaahu Anhu*).

The Kuffaar soldiers raised a cry that the Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) was slain. This alarming news spread like wild fire and caused great grief amongst the Muslims. This false cry of the kuffaar rallied the devoted Sahabah round Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*). Aus bin Nazar (*Radhi Allaahu Anhu*) said: 'Oh what worth is life then if the Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) is no longer in our midst. Let us fight on for the cause which he fought for.' These words inspired the Muslims to fight for the cause of Islam.



Current View of Mount Uhud where the battle once took place

Ka'ab bin Malik (*Radhi Allaahu Anhu*) saw Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and loudly proclaimed: 'Muslims be happy, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) is alive and well.' Thereafter Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) said, 'Come to me, I am the Rasool of Allah.'



Ali, Abu Bakr, Sa'ad bin Waqaas, Zubair, Talha (Radhi Allaahu Anhu) among the Muhajireen and Abu Dujana (Radhi Allaahu Anhu) from the Ansaar were standing around Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) and formed a secured wall around him.

The sword of Ali (Radhi Allaahu Anhu) named 'Zulfiqar' fell like lightning and many of the attackers were forced to fall back. The enemies best efforts to get to Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) were now frustrated.

One of the enemy, Ibn Qami'ah moved forward and gave a blow with his sword over the head of Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) which caused two rings of his helmet (head gear) to pierce the face of Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam). Another enemy struck him on the face with a stone with the result that two of his teeth fell and were martyred.

The kuffaar had to retreat because they were frustrated in their attempts against the Muslims. Before leaving the battlefield their passion, hatred and vengeance took the most barbarous shape, namely they gave vent to their vengeance on the dead bodies of the Muslims.

The bodies were mercilessly mutilated. Hinda the wife of Abu Sufyaan hated the beloved uncle of Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) Hamza (Radhi Allaahu Anhu) and seeing his dead body, ripped it open, took out the liver, chewed it and garlanded herself with his intestines.

She climbed up a hill and sang a song indicating that the defeat at Badr was avenged that day, Sixty five Ansaar and four Muhajireen laid down their lives and achieved matchless martyrdom. Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) never lost his fortitude and patience. Yet again, the Kuffaar left the battlefield having failed to exterminate Islam.

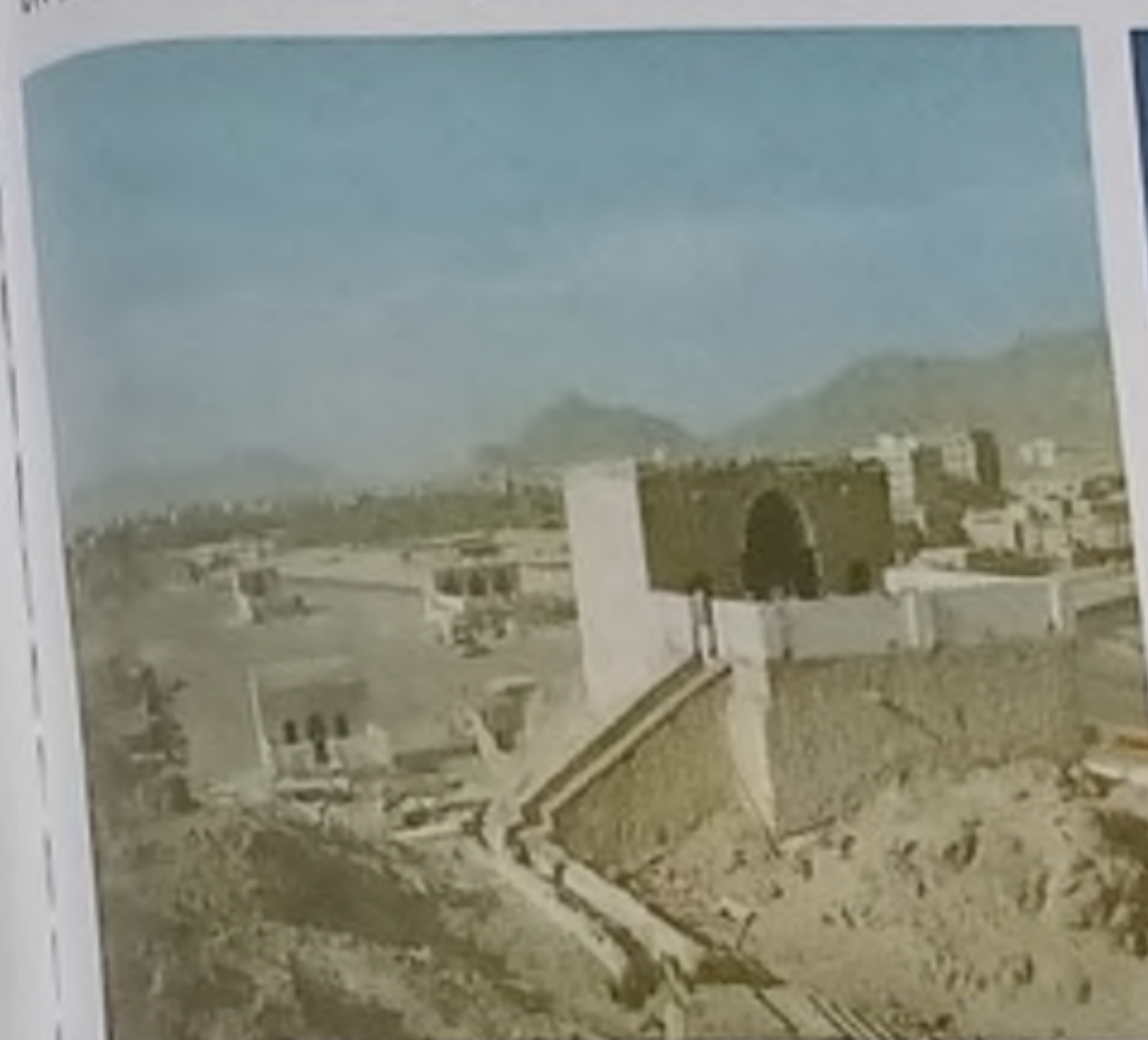
## 26. Battle of Ahzaab (Trenches)

In the year 5 AH the Makkans made another great effort to destroy the Muslims with the help of the Jews and the desert tribes of Ghatafan. This great army of 10,000 men, 4000 camels and 300 horses marched towards Madinah under the command of Abu Sufyaan.

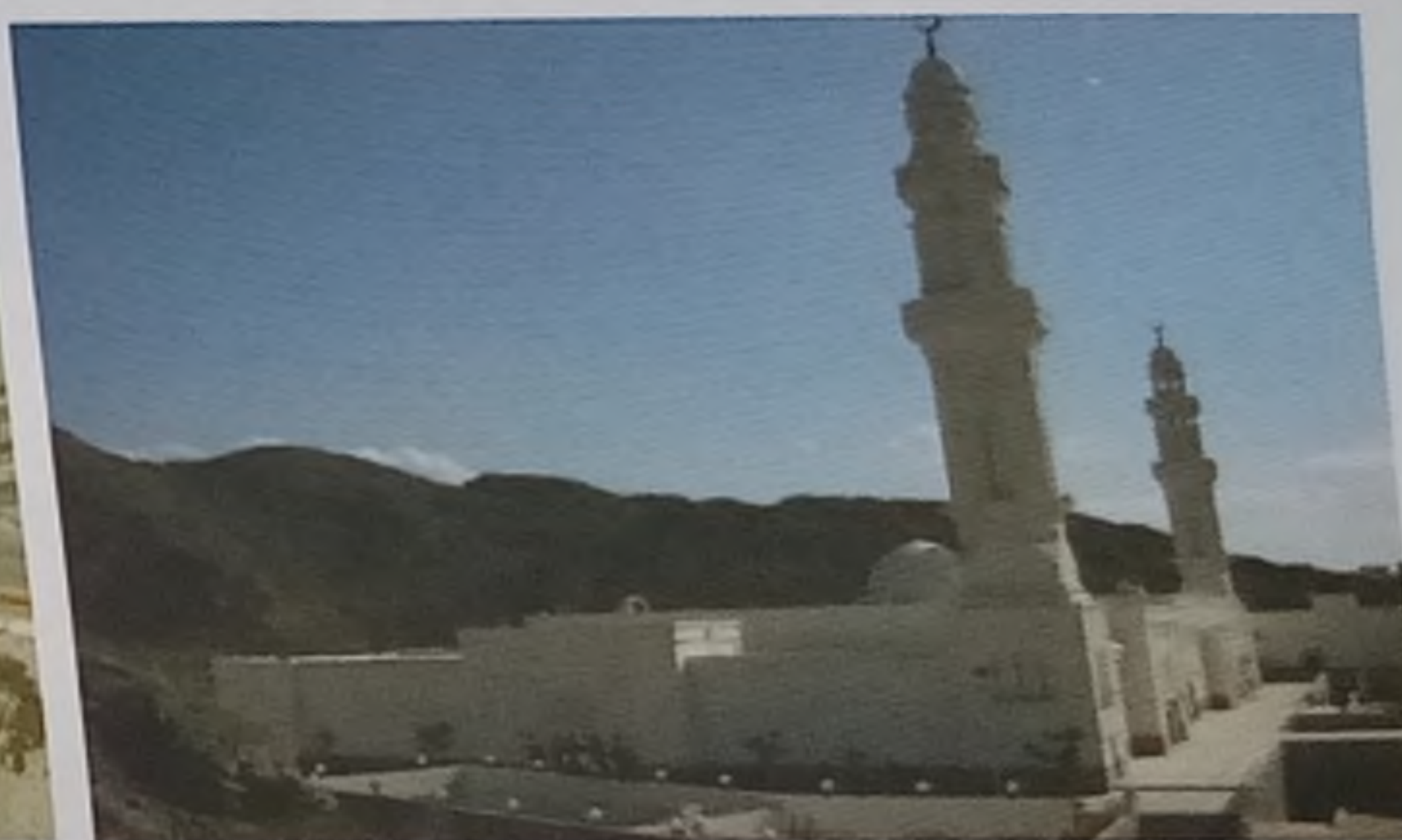
The coming danger seemed to cast a great gloom over Madinah. When Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) was informed of the approach of the big army he summoned the Sahabah to devise means to meet the great danger. On the advise of Salmaan Faarsi (Radhi Allaahu Anhu), it was decided that a trench be dug.

Since Madinah was surrounded on two sides by lava rock and palm groves on the third side it was decided to dig the trench on the open approaches. Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) with the assistance of the Muhajireen and the Ansaar got down to the difficult task of digging the trench. They made the trench 5 metres deep and 5 metres wide.

All the time the Sahabah were marvellously inspired by Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) himself who worked as a labourer amongst them. The enemy approached Madinah and faced a setback when they saw the deep trench around the town. They settled down to a siege. The siege went on for 27 days. They failed to penetrate the defiance of the Muslims.



Old Masjid where army camps were once pitched



New Masjid built at the place of the campsites

There was no hand combat since the trench was 5 metres wide. However, arrows were being showered from both sides. Amr bin Abd, a kuffaar fighter, made his horse jump over a narrow portion of the trench. As soon as he reached the other side, Zulfiqar, the sword of Ali (Radhi Allaahu Anhu) flashed out and fell upon the enemy and killed him. Ali (Radhi Allaahu Anhu) triumphantly raised the war cry Allahu Akbar. On the twenty seventh night of the siege a severe storm approached Madinah. The effect of this severe storm was most devastating for the Kuffaar. Their tents were uprooted, goods were blown about, fires were extinguished and the whole kuffaar army was in utter fear and in a state of confusion. Under the circumstances the kuffaar army fled in disarray.



## 27. Treaty of Hdaybiyah

In the year 6 AH Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) saw a vision in which he found himself and the Sahabah entering the holy place of Makkah to perform Hajj. So he set out for Makkah in the month of Dhul-Qa'dah 6 AH with fourteen hundred Sahabah to perform Umrah, without the least intention of going into battle. To avoid any misunderstanding and impress upon the kuffaar that it was entirely a peaceful mission, he ordered that none should carry arms except a sheathed sword, a common feature in those days. Camels for sacrifice were taken also. When Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) approached Makkah, he encamped at Hdaybiyah, a mountainous plain, a few miles from Makkah in the direction of Jeddah. The kuffaar did not allow them to advance despite the peaceful intentions of the Muslims.

Uthmaan bin Affaan (*Radhi Allaahu Anhu*) the son-in-law of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) was sent as an envoy (negotiator), to explain to the Quraish of Makkah of the intentions of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and the Muslims. While Uthmaan (*Radhi Allaahu Anhu*) was in the Haram a report reached the Muslim camp that Uthmaan (*Radhi Allaahu Anhu*) had been murdered. The news caused a great stir in the Muslim camp. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) sat under a tree and called the Sahabah to take a fresh oath to fight to the last man. This pledge is known as 'Bai'at-ur-Ridhwaan'.

After some time Uthmaan (*Radhi Allaahu Anhu*) returned unharmed. The kuffaar sent Suhail bin Amr to come to terms with the Muslims. When Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) saw Suhail bin Amr from a distance he said that now matters have become easy. Since the kuffaar had sent Suhail bin Amr, their intention was to make peace. A pact was drawn up, both parties agreeing to maintain peace for ten years on the following conditions:

1. The Muslims would return to Madinah without performing Umrah.
2. They would come for Umrah the following year and would stay in Makkah for only three days.
3. They shall not come bearing arms except the sword.
4. They would not take any Muslim living in Makkah to Madinah and would not stop any Muslim from staying in Makkah.

If any Makkan Muslim went to Madinah the Muslims would return him to Makkah, but if any Muslim from Madinah went to Makkah he would not be returned to Madinah. The Kuffaar would neither attack Muslims nor help others against them, but would remain neutral in case of Muslims fighting a third party. All the Arab tribes shall be free to enter into alliance with whichever party they like.

## 28. Letters to the Kings and Governors

The truce of Hdaybiyah turned out to be a complete triumph for Islam. The numbers of Muslims increased by leaps and bounds. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) thought that it was the opportune moment to spread the 'Message of Allah' far and wide, including the Kings around Arabia. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) addressed his companions as followers: 'Now the time has arrived that you should spread the Message of Truth.' Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) selected some intelligent Sahabah and entrusted them with written invitations to Arab rulers and neighbouring Kings. He sent envoys to the Emperor of Rome, the Qaysar of Persia, the Aziz of Egypt, the Negus of Abyssinia and the Arab chiefs, inviting them to embrace Islam.

Abdullah bin Huzaifa (*Radhi Allaahu Anhu*) took a letter of invitation to the Persian Court. The Qaysar was enraged and tore the letter into pieces. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) surprised the Sahabah by telling them that the Qaysar was dead. The Qaysar's son had assassinated him that night.





Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) also sent a letter to the Arab Chiefs inviting them to worship one Allah. The letters that were sent to the various kings in the year 7 AH show that Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) was an Apostle of Allah for the whole of mankind and he, though surrounded with an unstable situation, believed that Islam would prevail and its light would illuminate the world.

## 29. Fall of Khaybar

Of the three main Jewish tribes of Madinah, the Banu Nadhir and the Banu Quraizah went into self-exile and settled at Khaybar, a town situated 200 miles north of Madinah. This town possessed a number of fortresses and fortifications all around, thus making it difficult to gain entry.

They took advantage of the distance and became more active in the final attempt to harm the march of Islam. After the Battle of Ahzaab (Trenches) in 5 AH the malice of the Jews increased in greater intensity. These tribal skirmishes burdened the patience of the Muslim army. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) set out with 1600 men from Madinah to Khaybar. Some Muslim ladies accompanied the Muslim army. It was the first time that an Islamic standard was introduced of three Islamic flags. One was prepared from the shawl of Ayesha (*Radhi Allaahu Anha*) and it was entrusted to Ali (*Radhi Allaahu Anhu*). Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) ordered an attack and one by one the fortresses fell into Muslim hands. When they reached the famous fort called Q'moos, the Muslims spent twenty days without entry. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) was hopeful of gaining success and handing over the flag and sword to Ali (*Radhi Allaahu Anhu*), he appointed him as Commander of the troops.

Eventually the Fortress was captured. Some fifteen Muslim Mujahids (soldiers) achieved martyrdom and 93 Jews were killed. The Jews sued for peace and came begging for forgiveness. A peace treaty was signed between the Muslims and the Jews.



Fort at Khaybar

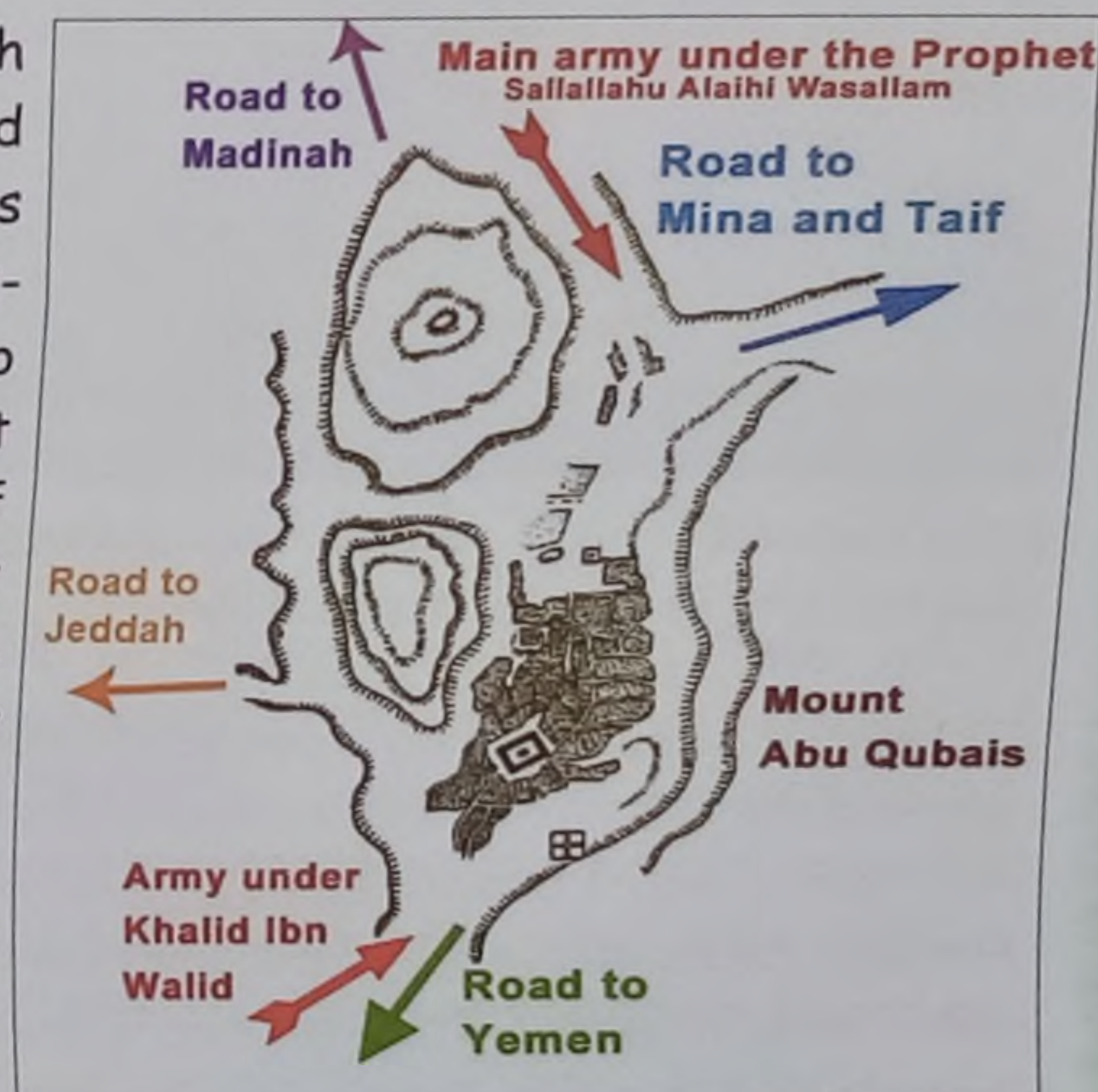
## 30. Conquest of Makkah

The truce of Hudaibiyah was broken by the Quraish when they sided with the tribe of Banu Bakr (with whom they had a pact to help one another), they attacked the tribe of Khuza'a who were the allies of the Muslims. The treaty was no longer effective. Abu Sufyaan ibn Harb realised this and did his best to revive the treaty, but the Muslims had already realised that the kuffaar were not to be trusted and the treaty was never revived. This was a victory for the Muslims.

On hearing the news that the kuffaar had broken the truce, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) prepared to leave for Makkah. Every precaution was taken to keep the kuffaar unaware of the coming of the Muslim army. It was the 10<sup>th</sup> day of Ramadhan in the year 8 AH that an army of 10,000 Muslims marched towards Makkah. The Muslims encamped at Mar-uz-Zahraan, a place a few miles from Makkah.

When the shepherds of Makkah returned in the evening they reported to the Makkans that a huge army was encamped outside Makkah at Mar-uz-Zahraan. Abu Sufyaan ibn Harb went to investigate who this army was and what were they doing in the valley of Makkah. During his investigation he met Abbas (*Radhi Allaahu Anhu*), the uncle of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) who convinced Abu Sufyaan ibn Harb to have a meeting with Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*). Abu Sufyaan ibn Harb the arch-enemy of Islam who had instigated so many battles against the Muslims was now in the tent of the Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*). Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) offered him protection from any harm.

The Muslim army triumphantly entered Makkah without any bloodshed and the kuffaar surrendered without an attempt to resist. The city of Makkah was now at the mercy of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and





the Muslims. Everybody was present in the courtyard of the Haram (sanctuary of the Ka'bah). The enemies of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and Islam were helpless. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) asked them: 'What do you expect at my hands?' The voices of their hearts rang out: 'Kindness and pity, gracious brother, gracious nephew.' They were not disappointed. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) used the noble words of Yusuf (*Alayhis-salaam*), when he addressed his brothers: 'Have no fear this day, May Allah forgive you and He is the Most Merciful of those who show mercy.'

Hinda, the wife of Abu Sufyaan ibn Harb, who had mutilated the body of Hamza (*Radhi Allaahu Anhu*) came in the presence of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) covered in a veil. The most bitter enemy was touched with general amnesty (general pardon) of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) and accepted Islam. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) purified the sacred House of Allah (Ka'bah) removing all its 360 idols and stones, reciting 'Truth has come and Falsehood vanished and no more falsehood shall return.' (BUKHARI)

The sanctuary of the Ka'bah contained such idols as Hubal, Laat and Manaat. They saw their downfall for they were nothing but pieces of stones. Now every nook and corner of Makkah witnessed and resounded with the call of Tawheed. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) also proclaimed that: 'Allah has forbidden the sale of intoxicants and usury (interest) is declared as Haraam.'

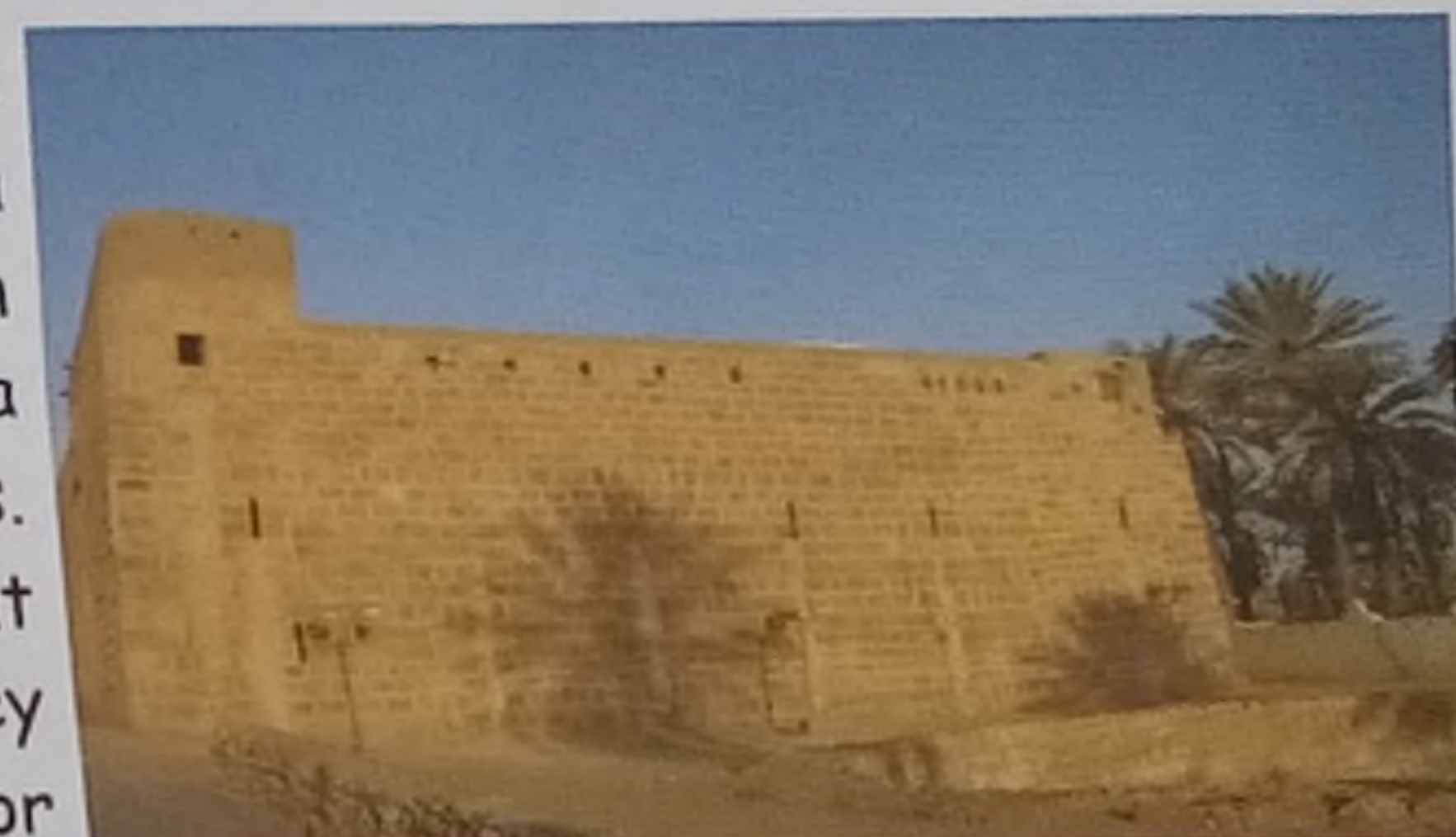
It was indeed a unique conquest for Islam and triumph of Rasoolullah's (*Sal-lal-laahu alayhi Wa sal-lam*) unshakable faith in his sacred cause. Witness our beloved Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) now seated on Mount Safa delivering his sermon to the multitude of people, contrast this with his Hijrah, stay in the Cave of Thowr and receiving wounds in the battles. Now his faith in 'Surely ALLAH is with us' is the secret of his success in life and mission.

Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) had left Madinah for Makkah with the Muslim Army on Wednesday 10<sup>th</sup> Ramadhan 8 AH and entered Makkah on the 20<sup>th</sup> of Ramadhan and on that very day Makkah was conquered. He remained in Makkah for about 10-15 days and thereafter returned to Madinah.

### 31. March on Tabuk

In the early days of Hijrah, Syria and Egypt were territories governed by the Roman Emperor whose capital was Constantinople. The rising of the power of Islam made the Romans jealous and uneasy. In a short time the rapid growth of Islam reached the borders of Syria. The Romans claimed Islam as a danger so decided that a consolidated attack on Arabia was necessary. The merchants coming from Syria brought news that a large army was ready to attack Madinah. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) called upon all the tribes, heroes, fighters and zealous followers of Islam to defend the faith and their homeland against foreign invasion. Uthmaan (*Radhi Allaahu Anhu*) offered 3000 camels and 10,000 Dinars for this expedition. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) raised an army of 30,000 Mujahids (soldiers) including 10,000 cavalry.

The army set out on Thursday in the month of Rajab 9 AH to encounter a well armed, well disciplined Roman Army. The Muslim army encamped at a place called Tabuk for twenty days. When the Roman army saw the great force their spirits dampened and they gave up their intention of invasion or war.



A Fort in Tabuk

Witnessing the life, piety and devotion to Allah, the Christians were greatly impressed. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) concluded many peaceful agreements with certain Christian tribes and returned to Madinah. The expedition of Tabuk ended the warfare and tribe after tribe began to embrace Islam. Within two years the whole of Arabia was united under the banner of Islam and the cry of Allahu-Akbar resounded from all sides.

### 32. Farewell Hajj

The land of Arabia had seen many wars and killings for centuries. In the year 10 AH most of Arabia had embraced Islam. There were no idol-worshipping. In the month of Dhul-Qa'dah 10 AH Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) accompanied by 124,000 Sahabah (Companions) left Madinah for Makkah to perform the Hajj. On the 5<sup>th</sup> of Dhul-Hijjah



the Muslims entered Makkah and performed Umrah and on the 8<sup>th</sup> of Dhul-Hijjah, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) camped at Mina with the Sahabah. Riding on his camel Quswah, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) proceeded to the plains of Arafah, some 6 miles from Mina. Here he delivered his final Khutbah to the entire assembly of Muslims. He reminded them of their duties towards Islam, explained the rights and treatment of women, that nobody should absorb the rights of each other's property and all Muslims should honour and respect each other. The slaves also received a declaration of just treatment. False superiority of race, nation and tribe was discouraged and interest (usury) was made Haraam.

That day the torch that brightened the Path of Truth was handed to the Ummah and Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) exclaimed to his people 'O Lord have I conveyed the Message?' The whole assembly of Muslims replied in one voice: 'By our Lord, Verily Thou Hast.'

Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) also told his vast audience: 'I leave behind amongst you two things. If you should hold fast to it, you shall be secure from vices and evil ways, i.e. the Holy Qur'an and the Sunnah of Allah's Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*).'

When the glowing message and the marvellous Mission saw the day of its grand achievement, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) received the Divine Call: 'This day have I perfected your religion and completed my favour on you and have chosen Islam as your religion.' (QUR'AN 5:3)

Thus giving this Divine Message he bid farewell to all the Muslims. Then performing other rites and performing Fajr Salaah in the Ka'bah on 12<sup>th</sup> Dhul-Hijjah, the whole gathering left for their homes and Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) accompanied by the Muhajireen and Ansaar returned to Madinah.

### 33. Final Sermon

This sermon was delivered on the 9<sup>th</sup> of Dhul-Hijjah 10 AH (623AD) in the Uranah Valley by Mount Rahmah in Arafah. After praising and thanking Allah, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) began with the words:

People! Lend me an attentive ear, for I know not whether after this I shall ever be amongst you again. Therefore, listen carefully to what I am saying and take these words to those who could not be present today.'

People! Just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim a sacred trust. Return the trusts entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that he will indeed reckon your deeds.'

Allah has forbidden you to take usury; therefore all interest obligations shall henceforth be waived. Your capital is yours to keep. You will neither multiply nor suffer any inequality. Allah has judged that there shall be no interest and that all interest be waived.'

O men! The unbelievers indulge in tampering with the calendar in order to make permissible that which Allah forbade and to prohibit what Allah has made permissible. With Allah the months are twelve in number. Four of them are sacred, they are successive, except one occurs singly between the months of Jumaada and Sha'ban (meaning Rajab).'

Beware of Shaytaan, for the safety of your religion. He has lost all hope that he will be able to lead you astray in big things so beware of following him in small things.'

O People it is true that you have certain rights with regard to your women but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. It is your right that they do not make friends with any one of whom you do not approve, as well never to be unchaste.'

O People! Listen to me in earnest, worship Allah, say your five daily Salaah, fast during month of Ramadhan, give your wealth in Zakaah and perform Hajj if you can afford it.'



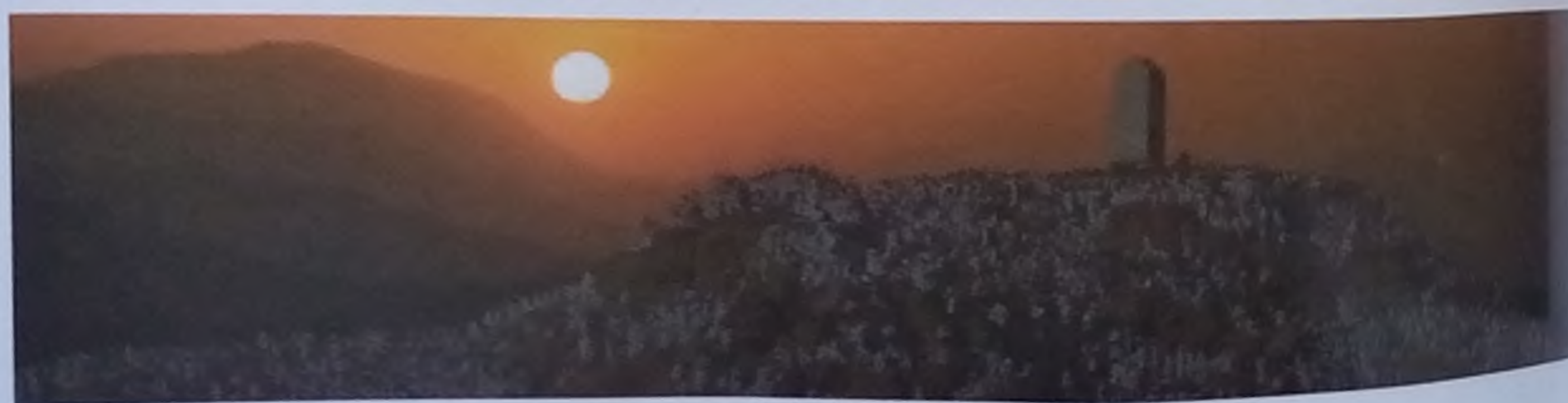
'All mankind is from Aadam and Hawwa, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a White has no superiority over a Black nor does a Black have any superiority over a White except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly.'

'Do not therefore do injustice to yourselves. Remember one day you will meet Allah and answer your deeds. So beware, do not go astray from the path of righteousness after I am gone.'

'O People! No Prophet or apostle will come after me and no new faith will be born. Reason well, therefore O People, understand the words that I convey to you. I leave behind me two things, the Qur'an and the Sunnah and if you follow these you will never go astray. All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly.'

'This day the disbeliever's despair of prevailing against your religion, so fear them not, but fear Me (Allah)! This day have I perfected for you, your religion and fulfilled My favour unto you and it hath been My good pleasure to choose Islam for you as your religion.' (QURAN 53)

Towards the end of his sermon, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) asked 'O people, have I faithfully delivered unto you my message?' A powerful murmur of asserted, 'O Allah! Yes!' Arising from the thousands of pilgrims, the vibrant words 'Allahumma na'm,' rolled like thunder throughout the valley. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) raised his forefinger and said: 'O Allah bear witness that I have conveyed your message to your people.'



Jabal Rahmah, Arafah

### 24 Passing Away

After performing the farewell Hajj, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) left for Madinah. He wanted to say farewell to those martyrs who had laid down their lives for the cause of Islam. So he went to Uhud and made Dua for those who had achieved martyrdom and everlasting life. After his visit to Uhud, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) visited the cemetery of the Muslims called 'Baqi Al-Gharqad' in Madinah and made Dua for their departed souls.

In the month of Muharram 11 AH he fell ill with fever which became worse from day to day. When it deteriorated, Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) sought permission from his wives to spend his final days in the house of Ayesha (*Radhi Allaahu Anha*).

The last Salaah that he could lead in Jama'ah was the Maghrib Salaah and when his health failed him he directed: 'Let Abu Bakr (*Radhi Allaahu Anhu*) lead the Salaah.' Rasoolullah's (*Sal-lal-laahu alayhi Wa sal-lam*) house was adjoining Masjid Nabawi and from his house he saw the Muslims engaged in Salaah. This pleased Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) very much. The health of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) got worse and on Monday 12<sup>th</sup> Rabi'ul-Awwal 11 AH the greatest leader of mankind passed away.

Fadal bin Abbas (*Radhi Allaahu Anhu*), Ali (*Radhi Allaahu Anhu*) and Usamah (*Radhi Allaahu Anhu*) gave the body a ghusl (bath) and it was lowered into the grave in the very apartment of his wife Ayesha (*Radhi Allaahu Anha*) where he breathed his last.



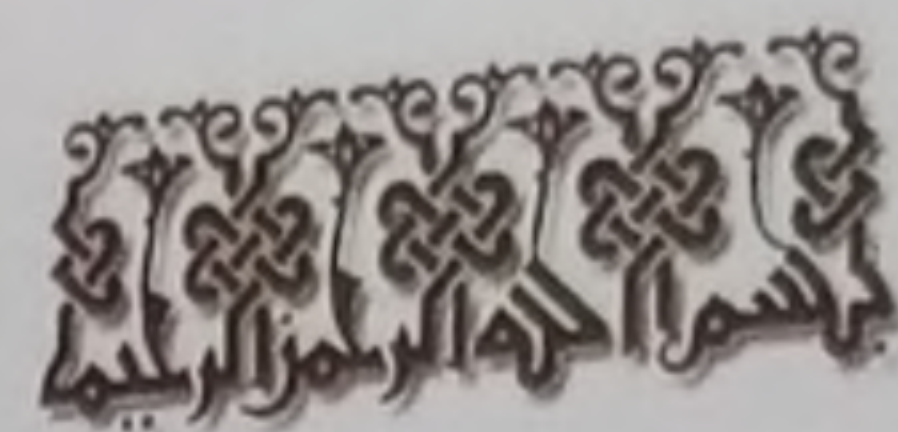
Rawdah Mubarak and Place of Tahajjud



# What did Rasoolullah ﷺ look like?

- His face shone like the full moon.
- He was average in height, not too tall, not too short.
- His head was moderately sized.
- His hair was slightly curled.
- His hair was naturally parted in the middle.
- His hair used to pass over his earlobes.
- He had a luminous complexion.
- He had a broad forehead.
- He had broad and fine hair on His eyebrows.
- Both eyebrows were separate and did not meet.
- His nose was prominent and had noor (radiance).
- His beard was full and dense.
- The pupils of His eyes were black.
- His cheeks were smooth and full of flesh.
- His mouth was moderately wide.
- His teeth were beautiful and thin.
- All parts of his body were of moderate size and fully fleshed.
- His body was proportionately joint.
- His chest and stomach were in line and his chest was broad and wide.
- His shoulders were wide.
- The bones of His joints were strong and large.
- Both sides, the shoulders and the upper portion of the chest had hair.
- His forearms were long and palms were wide.
- The palms and the feet were fully fleshed.
- The fingers and toes were moderately long.
- The soles of His feet were a bit deep.
- When he walked he put His feet softly on the ground.
- He walked at a quick pace.
- When He looked at something he turned His whole body.
- He always kept His gaze down.
- His sight was focused more on the ground than the sky.
- His habit was to look at something with a light gaze.
- He used to make Salaam first to whomsoever he met.

(EXTRACTED FROM HADEETH OF SHAMA'IL-E-TIRMIDHI)



# Precious Pearls of Wisdom

## أَحَادِيثُ 100 Ahadeeth

A collection of 100 Ahadeeth

### Foreword

الحمد لوليه والصلوة على إمامنا محمد ﷺ النبي الأمي لا بعد نبي ، وبعد:

I heard the whole collection of a hundred Ahadeeth, word by word after making beloved Maulana Asad Sahib read them out. Mash'Allah, they are all inspiring with easy understanding and aim. The English translation will be Insh'Allah, simple to grasp with plain explanation and easy to act upon.

Therefore, I pray to Almighty Allah that may he accept this effort and give the noble and common people, ability to benefit from it. Also, may he make it beneficial and pleasurable for the dear compiler and this servant, Ameen.

Mufti Nizamuddeen, Aazami (Rahimahullah) (1910-2000)

Grand Mufti of Darul Uloom Deoband

### Introduction

حامدا ومصليا ومسلما

It is mentioned in a Hadeeth; 'Whosoever learns forty Ahadeeth, then conveys them to the people, merely to benefit my Ummah. He will arise on the day of Qiyamaah with the *Fuqaha* and the *Ulama* (Islamic Scholars). I will intercede for such a person and become his witness.' (MISHKAAT)

Whilst studying Ahadeeth by my teacher Shaykh Arshad Madani (Hafidhullah), I prepared this compilation of a hundred Ahadeeth in order to attain the aforementioned virtue. May Allah accept this humble effort and make it a means of His pleasure and grant success of both worlds, Ameen.

Mohammad Asad



## Provisions for the Hereafter



١، ثَمَّنْ فِي الدُّنْيَا كَمَا تَكُنْتَ غَرِيبًا أَوْ غَائِبًا سَبِيلًا وَعُدَّ نَفْسَكَ مِنْ أَهْلِ الْقُبُورِ.

1. Live in the world like a traveller or a passer-by and count yourself amongst the ones in the graves.

٢، اذْكُرْ ذَا ذِكْرٍ هَادٍ الْمَذَاتِ بِعَيْنِ الْمَوْتِ.

2. Remember frequently the destroyer of all enjoyments, i.e. death.

٣، اَلْكَيْسُ مَنْ دَانَ نَفْسَهُ وَغَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ اتَّبَعَ نَفْسَهُ فَوَاقَا لَمْ تَعْمَلْ عَلَى اللَّهِ.

3. Wise is he who controls himself and prepares for the life after death. Foolish is he who follows his desires then leaves false hope upon Allah.

٤، مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ.

4. Whoever loves to meet Allah, Allah loves to meet him. Whoever dislikes to meet Allah, Allah dislikes to meet him.

٥، الْعَبْدُ الْمُؤْمِنُ يَسْتَرْخِصُ مِنْ نَقَسِ الدُّنْيَا وَأَدَاةَا إِلَى رَحْمَةِ اللَّهِ وَالْعَبْدُ الْفَاجِرُ يَسْتَرْخِصُ مِنْهُ الْعِبَادُ وَالْهَلَاكُ وَالشَّجَرُ وَالذُّوَابُ.

5. (When he dies) A pious Mu'min is relieved from the establishments of the world and its agonies and he is taken towards the mercy of Allah. (When he dies) A wrongdoer relieves the people, the land, the plants and the animals.

٦، يَسْأَلُ الْمَيِّتَ ثَلَاثَةٌ فَيُرْجَعُ إِيَّاهُنَّ وَيَسْأَلُ مَعَهُ وَاحِدٌ يَتَّبِعُهُ أَهْلُهُ وَمَالُهُ وَنَفْسُهُ فَيُرْجَعُ أَهْلُهُ وَمَالُهُ وَيَسْأَلُ عَمَلُهُ.

Two things return and one remains. His family and his deeds follow him. His family and his deeds stay.

٧، مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حُرِيَ اللَّهُ النَّارَ.

Whoever witnesses that there is none worthy of worship except Allah (Muhammad, Sal-lal-lahu alayhi Wa sal-lam) is His messenger: fire of Hell is removed from him.

٨، إِذَا سَرَّكَ حَسَنُكَ وَسَاءَ ثَمُّكَ سَيِّئُكَ فَأَنْتَ مُؤْمِنٌ.

When your good actions please you and your bad actions displease you, you are a Mu'min.

٩، مَنْ أَحَبَّ شَيْئًا فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي فَكُنْ مِنَ الْخَلَائِقِ.

Whoever loves My Summah verily he loves Me and whoever loves Me will be from the creatures.

١٠، مُرُوا بِالْمَغْرُوبِ وَالْهَوَا عَنِ الْمُنْكَرِ قَبْلَ أَنْ تُدْخِلُوا الدَّارَ لَكُمْ.

Turn away from the sunset and the desire from the forbidden before a time comes when you will do DUA and it will not be granted.

١١، إِذَا مَاتَ الْمَيِّتُ قَالَتِ الْمَلَائِكَةُ مَا قَدَّمَ وَقَالَ يَتْلُو مَا قَدَّمَ.

When a person dies the angels ask him 'What did you send forth?' And he answers 'What I left behind.'

١٢، يَقُولُ اللَّهُ قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَنْتُهُ بِالْحَرْبِ.

Allah says, 'Whoever shows enmity towards my friend (the pious), I declare war with him.'



١٣ ، إِرْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ وَارْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ .  
13. Abstain from the world, Allah will love you. Refrain from what people possess, the people will love you. (MISHKAAT)

## The World



١٤ ، الدُّنْيَا دَارٌ مَنْ لَا دَارَ لَهُ وَمَالٌ مَنْ لَا مَالَ لَهُ وَلَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ .  
14. The world is an abode for a person who has no other abode. Wealth is for him who has no other wealth and only he would hoard it who is senseless. (MISHKAAT)

١٥ ، يَقُولُ ابْنُ آدَمَ مَالِي مَالِي وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا تَصَدَّقْتَ  
فَأَمْضَيْتَ أَوْ أَكَلْتَ فَأَفْنَيْتَ أَوْ لَبَسْتَ فَأَبْلَيْتَ .

15. Son of Adam says, 'My wealth, My wealth' yet his wealth is only what he has spent as Sadaqah and sent forth or what he ate and finished off or what he dressed in and wore out. (TIRMIDHI)

١٦ ، الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ .

16. The world is a prison for a believer and a Jannah for a non-believer. (MUSLIM)

١٧ ، مَا أَوْحَى إِلَيَّ أَنْ أَجْمَعَ الْمَالَ وَأَكُونَ مِنَ التَّاجِرِينَ وَلَكِنْ أَوْحَى إِلَيَّ أَنْ  
سَبِّحَ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ .

17. It was not revealed upon me that I should collect wealth and become a tradesman, but I was commanded to praise and glorify Allah and become one amongst the prostraters and worship Allah until certainty (death). (MISHKAAT)

١٨ ، لَا يَزَالُ قَلْبُ الْكَبِيرِ شَبَابًا فِي حُبِّ الدُّنْيَا وَطُولِ الْأَمَلِ .  
18. An elderly person's heart will stay young for two things. Love of the world and long hopes. (TIRMIDHI)

١٩ ، لَوْ كَانَ لِابْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَابْتَغَى ثَالِثًا وَلَا يَمْلَأُ جُوفَ  
ابْنِ آدَمَ إِلَّا التُّرَابُ .

19. If son of Adam had two valleys of wealth. He would wish for a third. Only soil (of the grave) will be able to fill his stomach. (TIRMIDHI)

٢٠ ، طُوبَى لِمَنْ هُدِيَ إِلَى الْإِسْلَامِ وَكَانَ عَيْشُهُ كَفَافًا وَقَنَعَ .

20. Glad tidings for him who was given guidance towards Islam. Was given sufficient provisions and he was content with it. (TIRMIDHI)

٢١ ، لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَاسَقَى كَافِرًا مِنْهَا شَرِبَةً مَاءً .

21. If the world had more value than a mosquitoes wing in the view of Allah, never would have Allah given any non-believer a draught of water to drink from it. (TIRMIDHI)

٢٢ ، إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فَضَّلَ عَلَيْهِ فِي الْمَالِ وَالْخُلُقِ فَلْيَنْظُرْ إِلَى  
مَنْ هُوَ أَسْفَلَ مِنْهُ .

22. When anyone of you looks at a person who is better than yourself in wealth and character, then you should also take a look at the ones who are not so fortunate. (BUKHARI)

٢٣ ، إِنَّ اللَّهَ يَقُولُ: يَا ابْنَ آدَمَ تَقَرَّغْ لِعِبَادَتِي أَمْلَأْ صَدْرَكَ غِنًى وَأَسَدَّ  
فَقْرَكَ وَإِنْ لَا تَفْعَلْ مَلَأْتُ يَدَكَ شُغْلًا وَلَمْ أَسَدَّ فَقْرَكَ .

23. Verily Allah says, 'O Son of Adam! Free yourself for my worship, I will fill your heart with prosperity and I will stop your poverty and if you do not then I will engage you in (worldly) engagements and I will not stop your poverty.' (IBN MAJAH)



٢٤ ، مَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ .  
24. There is not a person who shows modesty for the sake of Allah, but Allah elevates him. (TIRMIDHI)

٢٥ ، مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَسْكُتْ .  
25. Whoever has belief in Allah and the day of Qiyamah, he should speak of use or stay quiet. (IBN MAJAH)

٢٦ ، لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ أَوْ تَصَاوِيرُ .  
26. Angels do not enter such a house where there is a dog or picture. (BUKHARI)

٢٧ ، أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِينَ إِلَى السَّبْعِينَ وَأَقْلَهُمْ مَنْ يَجُوزُ ذَلِكَ .  
27. The ages of my Ummah will be between sixty and seventy. It is scarce that people will pass beyond that. (IBN MAJAH)

٢٨ ، مَنْ يَضْمِنُ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمِنُ لَهُ الْجَنَّةَ .  
28. Whoever guarantees me what is between his jaws (tongue) and his two legs (private parts), I will guarantee him Jannah. (TIRMIDHI)



### Love and Kindness

٢٩ ، الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ .  
29. The Merciful (Allah) has mercy upon the kind. Have mercy upon the ones on the earth and the One in the heavens will have mercy upon you. (TIRMIDHI)

٣٠ ، مَنْ يُحَرِّمِ الرَّفْقَ يُحَرِّمِ الْخَيْرَ .  
30. Whoever is deprived of gentleness, he is deprived of great good. (IBN MAJAH)

٣١ ، لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَوْ لَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ .  
31. You cannot enter Jannah until you bring Imaan. You cannot bring Imaan until you love one another. Shall I not inform you of something which will bring love between you if you act upon it? Spread 'Salaam' amongst yourselves. (IBN MAJAH)

٣٢ ، إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ فَلْيُعْلِمْهُ إِيَّاهُ .  
32. If anyone of you loves his brother (for the sake of Allah) he should tell him so. (TIRMIDHI)

٣٣ ، مَنْ لَا يَشْكُرِ النَّاسَ لَا يَشْكُرِ اللَّهَ .  
33. Whoever cannot be thankful to the people cannot be thankful to Allah. (TIRMIDHI)

٣٤ ، مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ .  
34. Whoever has belief in Allah and the day of Qiyamah should honour his guest. (TIRMIDHI)

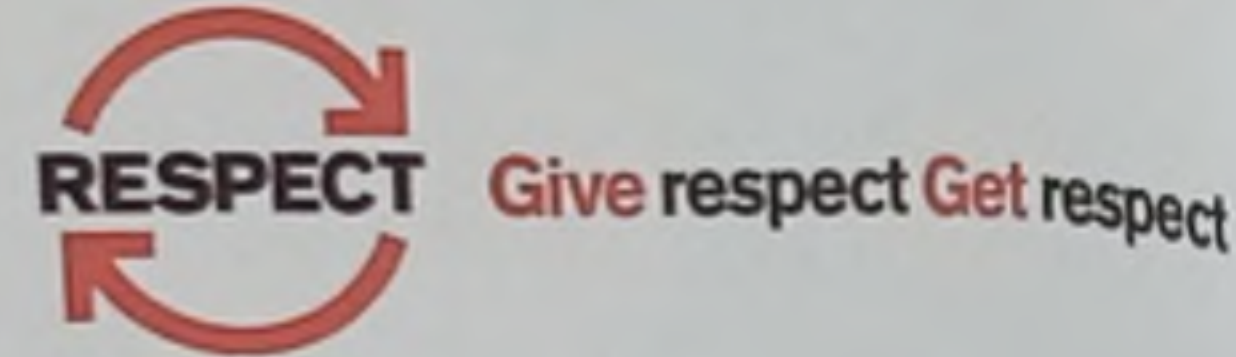
٣٥ ، لَا تُصَاحِبْ إِلَّا مُؤْمِنًا وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيٌّ .  
35. Keep in the company of the pious and let the God-fearing participate in your food. (TIRMIDHI)

٣٦ ، مَا أَكْرَمَ شَابٌّ شَيْخًا لِسِنِّهِ إِلَّا قَبِضَ اللَّهُ لَهُ مَنْ يُكْرِمُهُ عِنْدَ سِنِّهِ .  
36. There is not a person who respects an elderly person because of his old age, but Allah appoints a person who will respect him when he grows old. (TIRMIDHI)



٣٧ ، مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلَّا غُفِرَ لَهُمَا قَبْلَ أَنْ يَتَفَرَّقَا .  
37. Whenever two Muslims meet each other and shake hands, Allah forgives their sins before they separate. (IBN MAJAH)

٣٨ ، مَا دَعْوَةٌ أَسْرَعَ إِجَابَةً مِنْ دَعْوَةِ غَائِبٍ لِعَائِبٍ .  
38. There is no other Dua which is accepted faster than the Dua which is done for somebody in his absence. (TIRMIDHI)



### Parents, Relatives and Neighbours

٣٩ ، رَضِيَ الرَّبُّ فِي رِضَى الْوَالِدِ وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ .  
39. Allah's pleasure lies in the father's pleasure and Allah's anger lies in the fathers anger. (TIRMIDHI)

٤٠ ، الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ فَإِنْ شِئْتَ فَحَافِظُ عَلَى الْبَابِ أَوْ ضَيِّعُ .  
40. The father is the central door of Jannah. If you want you can safeguard it or you can destroy it. (MISHKAAT)

٤١ ، كُلُّ الذُّنُوبِ يُغْفَرُ مِنْهَا مَا شَاءَ إِلَّا عُقُوقُ الْوَالِدَيْنِ فَإِنَّهُ يُعَجَّلُ لِصَاحِبِهِ فِي الْحَيَاةِ قَبْلَ الْمَمَاتِ .  
41. Allah will forgive all the sins that he wishes except for the disobedience towards the parents. Indeed, the disobedient will find himself treated in the same manner before he dies. (MISHKAAT)

٤٢ ، ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ دَعْوَةُ الْمَظْلُومِ وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ .

There is no doubt in the acceptance of three Dua's: The Dua of an orphan, a traveller and a father's Dua for his child. (TIRMIDHI)

٤٣ ، وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ .  
43. No one can become a complete Mumin until he loves for his brother what he loves for himself.

٤٤ ، أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ كَهَاتَيْنِ وَأَشَارَ بِأَصْبُعَيْهِ .  
44. I and the supporter of an orphan will be in Jannah like this. Then (the Prophet Sal-lal-laahu alayhi Wa sal-lam) indicated with His two fingers.

٤٥ ، لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يَعْرِفْ شَرَّ كَبِيرِنَا .  
45. He is not from amongst us who does not have mercy upon the young ones and he is not aware of the honour for the elders. (TIRMIDHI)

٤٦ ، مَا زَالَ جِبْرِئِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُنِي .  
46. Jibreel (Alayhis-salaam) constantly informed me about the rights of the neighbour until I started thinking that he will make him an inheritor. (TIRMIDHI)

٤٧ ، مَنْ ابْتُلِيَ بِشَيْءٍ مِّنَ بَنَاتِ فَصْبَرَ عَلَيْهِنَّ كُنَّ لَهُ حِجَابًا مِّنَ النَّارِ .  
47. Whoever is put to test with anything due to his daughters and he bears it with patience. It will become a barrier between him and Jahannam. (TIRMIDHI)

٤٨ ، لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ .  
48. He will not enter Jannah who breaks relations. (TIRMIDHI)



Love + generosity = hope..

## Generosity and Contentment

٤٩ ، السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّاسِ بَعِيدٌ مِنَ النَّارِ .  
49. A generous person is close to Allah, close to Jannah, close to people and far from Jahannam. (MISHKAAT)

٥٠ ، قَالَ اللَّهُ تَعَالَى أَنْفِقْ يَا ابْنَ آدَمَ أَنْفِقْ عَلَيْكَ .

50. Allah says 'O Son of Aadam! Spend (in good causes) and I will spend upon you.' (MISHKAAT)

٥١ ، إِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفَعُ مِيتَةَ السُّوءِ .

51. Indeed, Sadaqah puts out anger of Allah and wards off bad death. (MISHKAAT)

٥٢ ، مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ .

52. Verily he has completed his Imaan who loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah and refuses for the sake of Allah. (ABU DAWOOD)

٥٣ ، الْجَاهِلُ السَّخِيُّ أَحَبُّ إِلَى اللَّهِ مِنْ عَابِدٍ مُبْخِلٍ .

53. An unlearned generous person is more loved by Allah than a tight-fisted worshipper. (TIRMIDHI)

٥٤ ، خَصْلَتَانِ لَا تَجْتَمِعَانِ فِي مُؤْمِنٍ الْبُخْلُ وَسُوءُ الْخُلُقِ .

54. Two habits cannot be found in a Mu'min, stinginess and bad manners. (TIRMIDHI)

٥٥ ، لَيْسَ لِابْنِ آدَمَ حَقٌّ فِي سِوَى هَذِهِ الْخِصَالِ بَيْتٌ يَسْكُنُهُ وَثَوْبٌ يُؤَارِي عَوْرَتَهُ وَجِلْفُ الْخُبْزِ وَالْمَاءُ .

Son of Adam has no rights over anything except these things; A house (to live), a piece of cloth to hide his private parts and a piece of bread and

٥٦ ، لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ .

He is not prosperous who has a lot of vanities (of this world), but prosperous is he whose heart is prospered. (TIRMIDHI)

٥٧ ، إِطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ .

I took a look into Jannah. I saw that most of the dwellers were the

٥٨ ، مَنْ أَحَبَّ دُنْيَاهُ أَضَرَّ بِآخِرَتِهِ وَمَنْ أَحَبَّ آخِرَتَهُ أَضَرَّ بِدُنْيَاهُ .

فَأَثَرُوا مَا يَبْقَى عَلَى مَا يَفْنَى .

58. Whoever loves the world destroys his hereafter and whoever loves his hereafter destroys his world. Therefore, give priority to the eternal upon the perishable. (MISHKAAT)

## The Holy Qur'an



٥٩ ، مَنْ قَرَأَ الْقُرْآنَ فَاسْتَظْهَرَهُ فَأَحَلَّ حِلَالَهُ وَحَرَّمَ حَرَامَهُ أَدْخَلَهُ اللَّهُ

بِهِ الْجَنَّةَ وَشَفَّعَهُ فِي عَشْرَةِ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدْ وَجَبَتْ لَهُ النَّارُ .

59. Whoever reads the Qur'an, memorises it then regards the Halaal as Halaal and Haraam as Haraam. Allah will enter him into Jannah and he will be able to intercede for ten family members who were all destined for Jahannam. (TIRMIDHI)

٦٠ ، لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ وَإِنَّ الْبَيْتَ الَّذِي تُقْرَأُ الْبَقْرَةُ فِيهِ

لَا يَدْخُلُهُ الشَّيْطَانُ .



60. Do not turn your homes into graves. Verily Shaytaan cannot enter such a house where Surah Baqarah is read. (TIRMIDHI)

٦٠ ، مَنْ قَرَأَ الْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ .

61. Whoever read the last two verses of Surah Baqarah in the night, it will suffice for him. (TIRMIDHI)

٦١ ، مَنْ قَرَأَ ثَلَاثَ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ .

62. Whoever read the first three verses of Surah Kahf, will be saved from the mischief of Dajjal. (TIRMIDHI)

٦٢ ، مَنْ قَرَأَ يَسَّ كَتَبَ اللَّهُ لَهُ بِقِرَاءَتِهَا قِرَاءَةَ الْقُرْآنِ عَشْرَ مَرَّاتٍ .

63. Whoever read Surah Yaseen, Allah will write for him the reward of reading the whole Qur'an ten times. (TIRMIDHI)

٦٣ ، مَنْ قَرَأَ حَمَّ الدُّخَانِ فِي لَيْلَةٍ أَصْبَحَ يَسْتَغْفِرُ لَهُ سَبْعُونَ أَلْفَ مَلَكٍ .

64. Whoever read Surah Haa-meem Ad-Dukhaan at night, he will wake up (in such a state) that seventy thousand angels will be making Dua for his forgiveness. (TIRMIDHI)

٦٤ ، إِنَّ سُورَةَ مِنَ الْقُرْآنِ ثَلَاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ وَهِيَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ .

65. In the Qur'an there is a Surah with thirty verses. It will intercede for its reader until he is forgiven. It is *Tabaraqal-lazee beyade-hil mulk*. (TIRMIDHI)

٦٥ ، مَنْ قَرَأَ إِذَا زُلْزِلَتْ عُدِلَتْ لَهُ نِصْفُ الْقُرْآنِ .

66. Whoever reads *Ezaa-zu'l-zi'lat*, will be given the reward of reading half of the Qur'an. (TIRMIDHI)

٦٧ ، مَنْ قَرَأَ قُلْ يَا أَيُّهَا الْكَافِرُونَ عُدِلَتْ بِرُبْعِ الْقُرْآنِ .

Whoever read *Qul-yaa ayyuhal Kafiroon*, will be given the reward of reading one fourth of the Qur'an. (TIRMIDHI)

٦٨ ، مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ عُدِلَتْ لَهُ بِثُلُثِ الْقُرْآنِ .

Whoever read *Qulhu-wallahu-Ahad*, will be given the reward of reading one third of the Qur'an. (TIRMIDHI)

Rasoolullah ﷺ & Sahabah

٦٩ ، أَنَا خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي وَلَا أُمَّةَ بَعْدَكُمْ .

I am the seal of Prophets. There will be no Prophet after me and no other nation after you. (BUKHARI)

٧٠ ، لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَا تَتَّخِذْتُ أَبَا بَكْرٍ خَلِيلًا .

70. If I was to choose a friend, I would select Abu Bakr (Radhi Allaahu Anhu) as a friend. (IBN MAJAH)

٧١ ، لَوْ كَانَ نَبِيٌّ بَعْدِي لَكَانَ عُمَرُ .

71. If there was any Prophet after me, it would have been Umar (Radhi Allaahu Anhu). (TIRMIDHI)

٧٢ ، لِكُلِّ نَبِيٍّ رَفِيقٌ فِي الْجَنَّةِ وَرَفِيقِي فِيهَا عُثْمَانُ بْنُ عَفَّانٍ .

72. Every Prophet has a companion in Jannah and my companion is Uthmaan (Radhi Allaahu Anhu). (IBN MAJAH)

٧٣ ، لَا يُحِبُّ عَلِيًّا مُنَافِقٌ وَلَا يَبْغُضُهُ مُؤْمِنٌ .

73. A hypocrite does not have love for Ali (Radhi Allaahu Anhu) and a Mu'min does not have hatred for him. (TIRMIDHI)





## Fear and Repentance



٧٤ ، سَبْعَةٌ يُظِلُّهُمُ اللَّهُ رَجُلٌ ذَكَرَ اللَّهَ فَقَاضَتْ عَيْنَاهُ.

74. Seven (types of) people will be in the shade of Allah. (One of them) a person whose eyes flow with tears when the remembrance of Allah takes place. (TIRMIDHI)

٧٥ ، لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا.

75. Only if you became aware of what I know. You would laugh less and weep more. (TIRMIDHI)

٧٦ ، قَالَ تَعَالَى: يَا بَنِي آدَمَ لَوْ بَلَغْتَ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي

غَفَرْتُ لَكَ وَلَا أَبَالِي.

76. Allah says: 'Oh son of Aadam! Even if your sins were to reach the heights of the skies and then you ask me for forgiveness, I would forgive you and it would not bother me.' (TIRMIDHI)

٧٧ ، النَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ.

77. One who repents from sins is as though he has not committed any sins. (IBN MAJAH)

٧٨ ، كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ.

78. All Sons of Aadam are wrongdoers and the best (from amongst the) wrongdoers are the ones who repent. (IBN MAJAH)

## Clothing

٧٩ ، اِبْسُوا الْبَيَاضَ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ وَكَفِّنُوا فِيهَا مَوْتَكُمْ.

Wear white clothes, for they are cleaner and purer and bury your dead in them. (TIRMIDHI)

٨٠ ، إِنَّ اللَّهَ يُحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَى عَبْدِهِ.

Allah likes to see the effect of His bounties on his mankind. (TIRMIDHI)

٨١ ، لَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَمَةِ إِلَى مَنْ جَرَّ ثَوْبَهُ خِيَلًا.

81. Allah will not look towards a person on the day of Qiyamah who drags (wears) his garments with pride. (TIRMIDHI)

٨٢ ، نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ خَاتَمِ الذَّهَبِ.

82. The Prophet (Sal-lal-laahu alayhi Wa sal-lam) forbade from wearing a gold ring (for males). (TIRMIDHI)

٨٣ ، مَنْ لَبَسَ ثَوْبَ شَهْرَةٍ فِي الدُّنْيَا أَلْبَسَهُ اللَّهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَمَةِ.

83. Whoever wore clothing of fame (pride) in the world, Allah will make him wear clothing of disgrace on the Day of Qiyamah. (TIRMIDHI)



## Eating

٨٤ ، لَا يَأْكُلُ أَحَدُكُمْ بِشِمَالِهِ وَلَا يَشْرَبُ بِشِمَالِهِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ

بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ.

84. None of you should eat or drink with his left hand because the Shaytaan eats and drinks with his left hand. (TIRMIDHI)



٩١ ، نَهَى عَنِ النَّفْحِ فِي الشُّرْبِ.

91. Our Prophet (Sal-lal-laahu alayhi Wa sal-lam) forbade from blowing in the beverage. (TIRMIDHI)

٩٢ ، لَا تَشْرَبُوا وَاحِدًا كَشَرْبِ الْبَعِيرِ وَلَكِنْ اشْرَبُوا مَثْنَى وَثَلَاثَ.

92. Do not drink in one breath the way a camel drinks, but drink in two or three breaths. (TIRMIDHI)

٩٣ ، أَحَبُّ الشَّرَابِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخُلُوبَاءُ.

93. Our Prophet's (Sal-lal-laahu alayhi Wa sal-lam) favourite beverage was sweet and cold. (TIRMIDHI)



## Knowledge of Deen

لِلْعِلْمِ نُورٌ

٩٤ ، مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ.

94. Whoever sets out in search of the knowledge (of deen), he is in the path of Allah until he returns. (MISHKAAT)

٩٥ ، مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا إِلَى جَنَّاتِهِ.

95. Whoever travels on the path to seek knowledge (of deen), he travels on one of the paths of Jannah. (ABU DAWOOD)

٩٦ ، إِنَّ الْعَالِمَ يَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالْحَيَّاتِ

فِي جَوْفِ الْمَاءِ.

٨٥ ، إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَسَقَطَتْ لُقْمَةٌ فَلْيُمِطْ مَا رَابَهُ مِنْهَا ثُمَّ لِيَطْعُمَهَا وَلَا يَدْعُهَا لِلشَّيْطَانِ.

85. When one of you is having food. If a morsel falls down then you should wipe off (the dirt) and eat it and not leave it for the Shaytaan. (TIRMIDHI)

٨٦ ، مَنْ أَكَلَ فِي قَصْعَةٍ ثُمَّ لَحَسَهَا اسْتَغْفَرَتْ لَهُ الْقَصْعَةُ.

86. Whoever ate in a bowl, then licked it clean (with the fingers), the bowl will pray for his forgiveness. (TIRMIDHI)

٨٧ ، إِنَّ الْبَرَكَهَ تَنْزِلُ وَسَطَ الطَّعَامِ فَكُلُوا مِنْ حَافَتَيْهِ وَلَا تَأْكُلُوا مِنْ وَسْطِهِ.

87. Do not eat from the centre (of the plate), but eat from the sides. Indeed, blessings descend in the centre. (TIRMIDHI)

٨٨ ، إِذَا أَكَلَ أَحَدُكُمْ فَلْيَلْعَقْ أَصَابِعَهُ فَإِنَّهُ لَا يَدْرِي فِي أَيِّ يَدَيْهِ الْبَرَكَهَ.

88. After anyone of you has eaten he should lick his fingers. Indeed he does not know in which is there blessing. (TIRMIDHI)



## Drinking



٨٩ ، كُلُّ مُسْكِرٍ حَرَامٌ.

89. Every intoxicant is Haraam. (TIRMIDHI)

٩٠ ، نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِمًا.

90. Our Prophet (Sal-lal-laahu alayhi Wa sal-lam) forbade from drinking whilst standing. (TIRMIDHI)



96. Each and every creation in the skies and the earth and the fishes in the sea ask for forgiveness for an Aalim (Scholar of Islam). (MISHKAAT)

٩٧ ، تَدَارِسُ الْعِلْمِ سَاعَةً مِّنَ اللَّيْلِ خَيْرٌ مِّنْ أَحْيَائِهَا.

97. To study the knowledge (of deen) for a short while at night is more worthy than worshipping all night. (MISHKAAT)

٩٨ ، إِنِّي الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ وَارِضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ

أَغْنَى النَّاسِ وَأَحْسِنُ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا وَاحِبٌ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ  
تَكُنْ مُسْلِمًا وَلَا تُكْثِرِ الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ.

98. Stay away from the unlawful; you will become the best worshipper. Be content with what Allah has given you; you will become prosperous. Be kind to your neighbour; you will become a Mu'min. Desire for people what you desire for yourself; you will become a Muslim. Do not laugh too much; it will make the heart die. (MISHKAAT)

٩٩ ، اغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ شَبَابَكَ قَبْلَ هَرَمِكَ وَصِحَّتَكَ قَبْلَ

سَقَمِكَ وَغِنَاكَ قَبْلَ فَقْرِكَ وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيَاتَكَ قَبْلَ مَوْتِكَ.

99. Value five before five: Your youth before it declines, your health before your sickness, your wealth before your poverty, your leisure before your occupancy, your life before your death. (MISHKAAT)

١٠٠ ، إِنَّمَا الْأَعْمَالُ بِالنَّوَاتِيهِ.

100. All actions are judged by their ending. (BUKHARI)



## 99 Names of Allah

99 names. Whosoever memorises them will enter into Jannah. (TIRMIDHI)

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ	الرَّحْمَنُ	الرَّحِيمُ	الْمَلِكُ	الْقُدُّوسُ
He is Allah, besides whom there is no God	Compassionate	Merciful	King	Pure
الْمُؤْمِنُ	الْمُهَيِّمُ	الْعَزِيزُ	الْجَبَّارُ	الْخَالِقُ
Affirming	Guardian	Almighty	Lofty	Creator
الْمُصَوِّرُ	الْغَفَّارُ	الْقَهَّارُ	الْوَهَّابُ	الْفَتَّاحُ
Designer	Forgiver	Subduer	Bestower	Opener
الْقَابِضُ	الْبَاسِطُ	الْخَافِضُ	الرَّافِعُ	الْمُذِلُّ
Restrainer	Extender	Abaser	Exalter	Dishonour Giver
الْبَصِيرُ	الْحَكَمُ	الْعَدْلُ	اللطيفُ	الْغَنِيُّ
All Seeing	Judge	Just	Gentle	Forbearing
الْعَفُورُ	الشَّكُورُ	الْعَلِيُّ	الْكَبِيرُ	الْحَقِيقُ
Much-Forgiving	Grateful	Sublime	Great	Preserver
الْجَلِيلُ	الْكَرِيمُ	الرَّقِيبُ	الْمُجِيبُ	الْوَاسِعُ
Majestic	Generous	Watchful	Responsive	Omnipresent
الْمَجِيدُ	الْبَاعِثُ	الشَّهِيدُ	الْحَقُّ	الْوَكِيلُ
Glorious	Resurrector	Witness	Truth	Advocate
الْوَلِيُّ	الْحَمِيدُ	الْمُحْصِي	الْمُبْدِي	الْمُحْيِي
Helper	Praiseworthy	Accounter	Originator	Giver of Life
الْحَيُّ	الْقَيُّومُ	الْوَاحِدُ	الْمَاجِدُ	الْأَحَدُ
Living	Guardian	Perceiver	Magnificent	Indivisible
الْقَادِرُ	الْمُقْتَدِرُ	الْمُقَدِّمُ	الْمُؤَخِّرُ	الْأَخِيرُ
Omnipotent	Dominant	Expediter	Delayer	Last
الْبَاطِنُ	الْوَالِي	الْمُتَعَالَى	الْبَرُّ	الْمُنْتَقِمُ
Hidden	Patron	Most High	Good	Avenger
الرَّؤُوفُ	مَالِكُ الْمُلْكِ	دُو الْجَلَالِ وَالْإِكْرَامِ	الْمُقْسِطُ	الْجَامِعُ
Pitying	Owner of all Sovereignty	Lord of Majesty and Generosity	Equitable	Unifier
الْغَنِيُّ	الْمُنْعِي	الْمَنَاعُ	الْصَّارُ	الْهَادِي
Independent	Emancipator	Defender	Distressor	Guide
الْبَدِيعُ	الْبَاقِي	الْوَارِثُ	الرَّشِيدُ	
Incomparable	Infinite	Inheritor	Guide	

(TIRMIDHI)



## Islamic Months & Special Days

1. Muharram	مُحَرَّم		7. Rajab	رَجَب
2. Safar	صَفَر		8. Sha'ban	شَعْبَان
3. Rabi'ul-Awwal	رَبِيعُ الْأَوَّل		9. Ramadhan	رَمَضَان
4. Rabi'uth-Thani	رَبِيعُ الثَّانِي		10. Shawwal	شَوَّال
5. Jumaadal-Uoola	جُمَادَى الْأُولَى		11. Dhul Qa'dah	ذُو الْقَعْدَةِ
6. Jumaadath-Thani	جُمَادَى الثَّانِي		12. Dhul Hijjah	ذُو الْحِجَّةِ

### Muharram



Muharram is the first month of the Islamic, Hijrah calendar. It is one of the four sanctified months about which Allah says, 'The number of months in the sight of Allah are twelve (in a year). So ordained by Him the day He created the heavens and the earth; Of them four are sacred: That is the right religion. So wrong not yourselves therein.' (QUR'AN 9:36)

### Aashura

The tenth of Muharram, known as the day of Aashura, is a very significant day in the Islamic calendar. Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) has exhorted the Ummah to fast on this day. Ayesha (Radhi Allaahu Anha) reports that Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) ordered the observance of the fast of Aashura. However, when the fast of Ramadhan became compulsory, Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) left the fast of Aashura (i.e. the compulsion). Thereafter, whosoever desired kept this fast and whosoever desired, (not to keep it) did not observe this fast.' (BUKHARI)

### Fast of Aashura

Ibn Abbaas (Radhi Allaahu Anhu) narrates that when Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) came to Madinah and found the Jews fasting on the day of Aashura, he inquired, 'What is the significance of this day on which you fast?' They replied, 'This is the day Allah saved the Moosa (Alayhis-salaam) and his followers and drowned Fir'oun and his army, thus Moosa (Alayhis-salaam) fasted on this day as a token of thanksgiving. Therefore we too fast on this day.' (MUSLIM)

Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) said, 'We are more worthy of this day and ordered the Sahabah (companions) to fast on this day. (MUSLIM) He should fast for two days: Either the 9<sup>th</sup> and 10<sup>th</sup> or the 10<sup>th</sup> and 11<sup>th</sup>. To fast only on the 10<sup>th</sup> of Muharram is Makrooh.



### Time of the Fast

Regarding the blessing of this fast, Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) was asked regarding it's virtue. He answered, 'It is a compensation for the sins of the past year.' i.e. the sins of one year that has just gone by are forgiven. (MUSLIM)

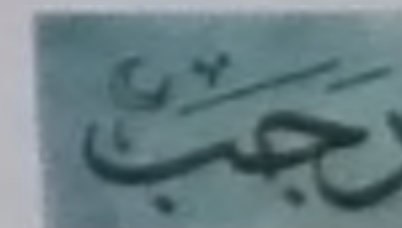
Only minor sins are forgiven. For the forgiveness of major sins, repentance is a prerequisite.

### Rabi'ul-Awwal



Rabi'ul-Awwal is the most significant month in the Islamic history, because humanity has been blessed in this month by the birth of Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) which is the happiest day for mankind. Our immense love for Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) should be translated into adopting His Sunnah and lifestyle. The Prophets of Allah are the people of the highest status amongst all human beings. But Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam), or his noble companions did not observe any special festivals for the days they were born on or passed away. Islam has always given sacrifice and exertion, greater significance and that is why the Islamic Calendar starts with the Hijrah of Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) to Madinah (see page 114) and does not begin with any person arriving or departing from this world. This is also the same month when Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) passed away. (See page 135)

### Rajab



Rajab is the seventh month in the Islamic lunar calendar. This month was regarded as one of the sacred months (Al-Ashur Al-hurum) in which battles were prohibited in the days of Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam). It is also deemed to be a prelude to the month of Ramadhan, because Ramadhan follows it after the intervening month of Sha'ban. Therefore, when Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) sighted the moon of Rajab, he used to supplicate to Allah in the following words:



اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ

'O Allah, make the months of Rajab and Sha'ban blessed for us, and let us reach the month of Ramadhan (i.e. prolong our life up to Ramadhan, so that we may benefit from its merits and blessings).' (TABRANI & AHMAD)

It is generally believed that the great event of Me'raaj took place on the night of 27<sup>th</sup> Rajab. (see page 112) No doubt the night in which Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) was blessed with this unparalleled honour was one of the great nights in the history of this world. But, the Qur'an and the Sunnah of Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam), did not prescribe any festival or any celebration to commemorate this event, however remarkable it might have been.

## Sha'ban

Sha'ban is the eight month in the Islamic lunar calendar. It is one of the meritorious months for which we find some particular instructions in the Sunnah of Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam). It is reported in the authentic Hadeeth that Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam), used to fast most of the month in Sha'ban. These fasts were not obligatory on him but Sha'ban is the month immediately preceding the month of Ramadhan.

### Laylatul Bara'ah (The Night of Freedom)

Another significant feature of the month of Sha'ban is that it consists of a night which is termed in Shari'ah as 'Laylatul-Bara'ah' (The night of freedom from Fire). This is the night occurring between the 14<sup>th</sup> and 15<sup>th</sup> day of Sha'ban.

Ayesha (Radhi Allaahu Anha) has reported Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam), to have said, 'This is the middle Night of Sha'ban. Allah frees in it a large number of the people from the Fire (Jahannam), more than the number of the hair growing on the sheep of the tribe, Kalb. But He does not even look at a person who associates partners with Allah, or at a person who nourishes malice in his heart (against someone), or at a person who cuts off the ties of kinship, or at a man who leaves his clothes extending beyond his ankles (as a sign of pride), or at a person who disobeys his parents, or at a person who has a habit of drinking wine.' (BAYHAQI)

Mu'adh ibn Jabal, (Radhi Allaahu Anhu), reports that Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam), has said: 'Allah Almighty looks upon all those created by Him in the middle Night of Sha'ban and forgives all those created by Him, except the one who associates partners with Him or one who has malice in his heart (against another Muslim).' (TABRANI)

In order to observe the Night of Bara'ah, one should remain awake in this night as much as he can and remain engaged in Tilaawah (recitation of the Qur'an), Salaah, Dhikr and Dua.



### Fast of 15th Sha'ban

On the day immediately following the Night of Bara'ah, i.e. the 15<sup>th</sup> of Sha'ban, it is Mustahab (advisable) to keep fast. Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam), is reported to have recommended this fast. Although the scholars of Hadeeth have some doubts in the authenticity of this report, yet it is mentioned that the fasts of the first half of Sha'ban have special merits and Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) used to fast most of the days in Sha'ban. Therefore it can be acted upon as a measure of precaution, provided that the practice is not taken as Sunnah or a formal Mustahab.

## Ramadhan

Ramadhan is the ninth month of the Islamic calendar, when Muslims fast during daylight hours and recite Qur'an in the Taraweeh Salaah during the night. It is related by Abu Hurairah (Radhi Allaahu Anhu) that Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam) said 'When the month of Ramadhan comes, the Gates of Jannah are thrown open and the Gates of Jahannam are shut and the Shayateen are put behind bars.' In another Hadeeth, the 'Gates of Rahmah' are mentioned in place of the 'Gates of Jannah.' (BUKHARI)

### Laylatul Qadr (The Night of Power)

It is the crowning glory of the holy month of Ramadhan. It is associated with the sending down of the Qur'an, the last Book of Allah, to Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam), for the guidance of mankind.

The Qur'an describes this Night:





'We have indeed revealed this (message) in the Night of Power: And what will explain to you what the Night of Power is? The Night of Power is better than a thousand months. Therein come down the Angels and the Spirit (Jibrael) by Allah's permission, on every errand: Peace! This until the rise of Morning.' (QUR'AN 97)

Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) is reported to have said concerning Ramadhan: 'Verily this month has come to you; and therein is a night which is better than a thousand Months. Whosoever is deprived of it, is deprived of all good; and none is deprived of its good except a totally unfortunate person.' (IBN MAJAH)

It is almost unanimous that the blessed night occurs in one of the last ten nights of Ramadhan and more probably in one of the last ten odd nights i.e. 21<sup>st</sup>, 23<sup>rd</sup>, 25<sup>th</sup> 27<sup>th</sup> or 29<sup>th</sup> night.

## Shawwal

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Shawwal is the tenth month of the Islamic lunar calendar. It comes immediately after Ramadhan. Shawwal is also the first month of the Ashhurul Hajj (the months of Hajj).

## Eidul Fitr

This happy day is designed by Allah as a sign of gratefulness by the Muslims on the accomplishment of Ramadhan and as an immediate reward by Allah for those who spent the month of Ramadhan in fasting and performing other forms of Ibaadah. Muslims are not only celebrating the end of fasting, but thanking Allah for the help and strength that he gave them throughout the previous month to help them practise self-control.

## Sadaqatul Fitr

Sadaqatul Fitr is Waajib on the day of Eidul Fitr as the time of Fajr arrives, upon every individual who is not considered poor. Such individuals might not have Zakaah Fardh on them, however they may have some assets equal to the amount on which Zakaah becomes Fardh (whether these assets are for trade or not, or whether a year has passed or not). Sadaqatul Fitr will be Waajib upon such a person.

wheat, wheat flour, bran or raisins are to be given for Sadaqatul Fitr, then approximately two kilograms should be given and if it is barley or dates, then four kilograms should be given. Any other grain should be given in the amount of approximately two kilograms (in value, not in weight). The recipients are the same as Zakaah.

## Six Fasts

It is commendable to keep six fasts in the month of Shawwal. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) has said: 'He who observes Sawm (the fasts) in the month of Ramadhan and also observes Sawm for six days in the month of Shawwal, it is as if he has observed Sawm for the whole year.' (MUSLIM)

## Dhul Hijjah

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Dhul Hijjah is the last month of the Islamic calendar. Literally, it means 'Hajj.'



## First Ten Days of Dhul Hijjah

The first ten days of Dhul Hijjah are among the most magnificent days in the Islamic calendar. Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*), has said, 'One fast during these days is equal to the fasting of one complete year and the worship of one night during this period is equal to the worship in Laylatul Qadr.' (TIRMIDHI)

## Fast of the Day of Arafah (9<sup>th</sup> Dhul Hijjah)

For those not performing Hajj, it is Mustahab (desirable) to fast on this day according to their own calendar. It sometimes occurs that 9<sup>th</sup> Dhul Hijjah falls on different days in different countries according to the sighting of the moon. In such cases, Muslims of each country should observe 'Yowmul Arafah' (Day of Arafah) according to the lunar dates of their own country.

The fast of 'Yowmul Arafah' has been emphasised by Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) as a Mustahab (desirable) act. According to a Hadeeth, the fast of this day becomes a means of forgiveness for sins committed in one year. (MUSLIM)



## Takbeer-ut-Tashreeq

It is Waajib for every adult Muslim to recite the Takbeeraat of Tashreeq after every Fardh Salaah performed with Jama'ah or individually, beginning from the Fajr of the 9<sup>th</sup> Dhul Hijjah up to the Asar Salaah of the 13<sup>th</sup> Dhul Hijjah. The Takbeer is as follows:

الله أكبر الله أكبر لا إله إلا الله والله أكبر الله أكبر ولله الحمد

*Allah is the Greatest, Allah is the Greatest. There is no deity besides Allah and Allah is the Greatest. Allah is the Greatest and all praises are for Allah only.*

It is not Waajib for women and Shar'ee travellers. But, if they are performing Salaah behind an Imam upon whom it is Waajib, then it will become Waajib upon them too. However it is Mustahab for them to recite in any case. Males should recite it in a loud voice, while females should recite it in a low voice. (RAD UL MUKHTAAR)

## Eidul Adha

This is to commemorate the unparalleled sacrifice offered by Ibrahim (Alayhis-salaam) when he, in pursuance to a command of Allah conveyed to him in a dream, prepared himself to slaughter his beloved son, Isma'eel (Alayhis-salaam) and actually did so but, Allah Almighty, after testing his submission, sent down a sheep and saved his son from the logical fate of slaughter. It is from that time onwards that the sacrifice of an animal became an obligatory duty to be performed by every well to do Muslim.

## Qurbani

Allah says in the Qur'an: 'It is not their meat, nor their blood that reaches Allah. It is your piety that reaches Him.' (QUR'AN 22:37)

Qurbani is slaughtering of an animal on the occasion of Eidul Adha. The time begins after Eid Salaah on the 10<sup>th</sup> of Dhul Hijjah and ends at sunset on the 12<sup>th</sup> of Dhul Hijjah. It is Waajib upon all Muslims (male and female) who are sane, baaligh (have reached the age of puberty) and are the possessors of minimum Zakaatable wealth (Nisaab).

Although the person offering a Qurbani can keep all its meat for his own use, yet, it is preferable to distribute one-third amongst the poor. One third amongst his relatives and then, keep the rest for his personal consumption.

## Belief about Eesa (Jesus) ﷺ



Do Muslims believe he was a Messenger of One God? **YES**  
Allah says, "The Maseeh (Jesus), son of Maryam (Mary), is no more than a Messenger. There have been Messengers before him; and his mother is very chaste." (QUR'AN 5:75)

Do Muslims believe he had a miraculous birth without a father? **YES**  
Allah says, "She (Maryam) said: 'O my Lord! How shall I have a son when no man has touched me.' Said He: 'That is how Allah creates what He wills. When He decides a matter, He says to it: 'Be!' - and it happens.'" (QUR'AN 3:47)

Do Muslims believe he was born of a Virgin Mother? **YES**  
Allah says, "And mention in the Book (the story of) Maryam, when she withdrew from her people to a place Eastwards, then she used a barrier to hide herself from them; then We sent to her Our spirit (Angel Jibraeel) and he took before her the form of a perfect human. She said: 'I seek refuge from the Rahmaan (All-Merciful) against you if you are God-fearing.' He said: 'I am but a Message-bearer from your Lord (sent) to give you a boy, purified.' She said: 'How shall I have a boy when no human has ever touched me nor have I ever been unchaste?' He said: 'So it is; your Lord said: 'That is easy for Me; and (We will do this) so that We make it a sign for people a Mercy from Us. And this is something already destined.'" (QUR'AN 19:16-21)

4. Do Muslims believe he spoke in the cradle? **YES**  
Allah says, "So she (Maryam) pointed towards him (the baby). They said: 'How shall we talk to someone who is yet a child in the cradle?' Spoke he (the baby): 'Verily! I am a servant of Allah, He has given me the book and made me a Prophet.'" (QUR'AN 19:29-30)

5. Do Muslims believe he performed miracles with the will of Allah? **YES**  
Allah says, "When Allah will say: 'O Eesa the son of Maryam! Remember My blessing upon you and your mother, when I supported you with the Holy Spirit (Angel Jibraeel). You spoke to the people when in childhood and while middle-aged. And when I taught you the Book and Wisdom, the Torah and the Injeel (Gospel). And when you created from the clay something in the shape of a bird, then you blew in it, and it became a bird with My will; and you cured the born-blind and the leper with My will; And when you raised the dead with My will. And when I kept away the children of Isra'eel away from when you came to them with clear signs and the disbelievers amongst them said: 'This is nothing but clear magic'" (QUR'AN 5:110)



## 6. Do Muslims believe in the Torah and Gospel? YES

Whenever Qur'an speaks of Torah and Injeel (Gospel), it refers to the original books that were sent to the Prophets. This should not, therefore, be confused with the current Old and New Testament.

Allah says, "He has revealed to you the Book confirming what has been before it; and sent down the Torah (Law of Moses) and the Injeel (Evangile) earlier to give guidance to mankind; and sent down the Furqaan (the Criterion of right and wrong)." (QUR'AN 3:3-4)

## 7. Will he come back into the world again? YES

He will come back into this world before the Day of Judgement as a follower of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*).

Allah says, "And He (Eesa) is a source of knowledge of the Hour (Day of Judgement): so do not be in doubt about it, and follow Me. This is the straight path." (QUR'AN 43:61)

It is mentioned in a Hadeeth, "No Prophet shall come during the period between me and Eesa (Jesus) And Jesus shall descend. Recognise him when you see him; he is a man of medium height and of a ruddy, fair complexion. He will be dressed in two pieces of yellow garment. The hair of his head will appear as if water is trickling out of them, though his hair would not be wet. He will fight for the cause of Islam." (ABU DAWOOD)

## 8. Do Muslims believe he was killed on the cross? NO

Allah says, "And they did not kill him, and they did not crucify him, but they thought they did but they were deluded by resemblance." (QUR'AN 4:157) "But Allah lifted him towards Himself. And Allah is Almighty, All-Wise" (QUR'AN 4:158)

## 9. Do Muslims believe in the Trinity? NO

Allah says, "O People of the Book be not excessive in your Faith, and do not say anything about Allah but the truth. The Maseeh Eesa, son of Maryam, is only a Messenger of Allah, and His word He delivered to Maryam, and a spirit from Him. So believe in Allah and His Messengers, and do not say: 'Three.' Stop it; That is good for you. Allah is the only One God. He is far too pure to have a son. To Him belongs what is in the heavens and what is in the earth. And Allah is enough to trust in." (QUR'AN 4:171)

## 10. Do Muslims believe he was the son of God? NO

Allah says, "They say: Allah has got a son. Pure is He. He is Self-Sufficient. He has no needs! To Him belongs what is in the heavens and all what is in the earth. You have no proof for it. Do you allege about Allah what you do not know?" (QUR'AN 10:68)

# The Four Khalifahs

## Khulafah-e-Rashedeen

Name: Abdullah ibn Abu Quhafa  
Title: As-Siddeeq  
Father: Uthmaan (Abu Quhafa)  
Family: Bani Taim, a branch of Quraish Tribe  
Lineage: Links up with that of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) at the sixth generation and he was also the father-in-law.  
Passed away: After a fortnight of illness in 13 AH / 634 CE  
Period of rule: 2 Years 3 Months & 10 Days (11-13 AH / 632-634 CE)

Name: Umar  
Title: Al-Farooq  
Father: Al Khattaab ibn Nufayl  
Family: Bani Adi, a branch of Quraish Tribe  
Lineage: Links up with that of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) at the eight generation and he was also the father-in-law.  
Passed away: Attacked & Martyred whilst leading Fajr Salaah in 24 AH  
Period of rule: 10 Years 6 Months 4 Days (13-24 AH / 634-645 CE)

Name: Uthmaan  
Title: Zin-Noorayan  
Father: Affaan ibn Abul Aas  
Family: Bani Umayyah, a branch of Quraish Tribe  
Lineage: Links up with that of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) at the fifth generation and he was also the son-in-law.  
Passed away: Attacked & Martyred whilst reciting Qur'an in 35 AH  
Period of rule: 10 Years 10 months & 18 Days (24-35 AH / 645-656 CE)

Name: Ali  
Title: Asad-ullah  
Father: Abu Talib  
Family: Bani Hashim, a branch of Quraish Tribe  
Lineage: Links up with that of Rasoolullah (*Sal-lal-laahu alayhi Wa sal-lam*) at the second generation and he was also the son-in-law.  
Passed away: Attacked & Martyred whilst going for Fajr Salaah in 40 AH  
Period of rule: 4 years 9 months (35-40 AH / 656-661 CE)



## Significance of Taqleed

### What is Taqleed?

To follow the opinion of an Imam of Fiqh of the past, in matters which are ambiguous or complicated. This is only valid in areas where understanding a rule of the Qur'an or Sunnah is difficult or complicated. For example, what is the waiting period for a divorced woman to remarry? Taqleed is necessary in debated issues. The issues which are clear and agreed upon without any doubt, do not require Taqleed of any Imam like the obligation of Salaah or prohibition of drinking wine etc.



### Why the four schools of thought?

Indeed the Sahabah have a higher status than the four Imams of Fiqh. The reason for doing Taqleed of one of the four Imams is not because they are thought to be greater than the Sahabah, but their schools of thoughts were systematically documented. Had the previous schools been formally structured and codified similar to the four major schools, then there would not have been any hindrance to following them. Unfortunately their schools do not exist formally, therefore to follow such schools would prove to be difficult. These Imams act like teachers in order for us to reach the main aim and objective, which is Rasoolullah (Sal-lal-laahu alayhi Wa sal-lam).

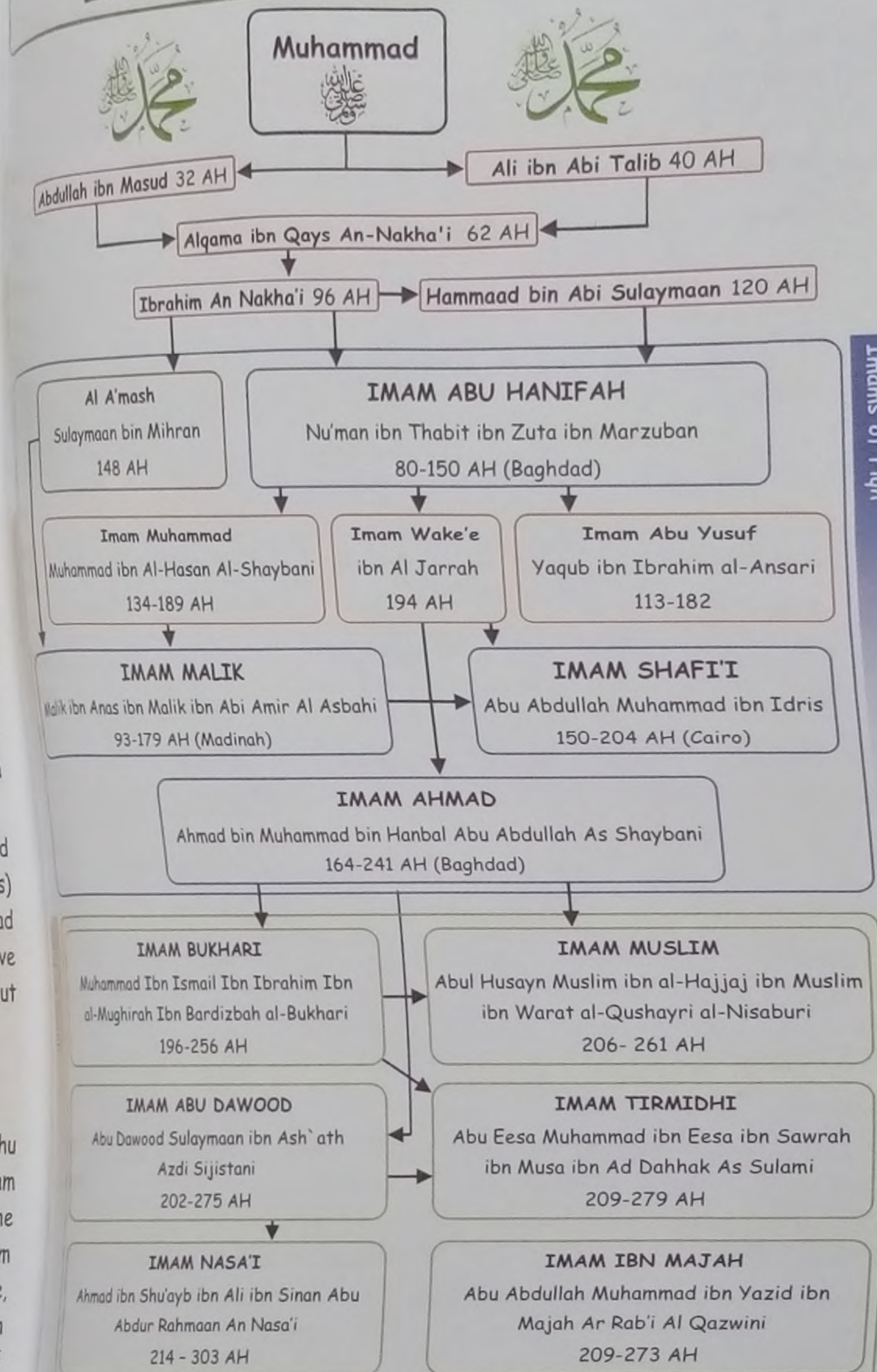
Allah bestowed upon the four Imams the knowledge of the Qur'an and Ahadeeth in depths and the complete skills of Istinbaat (extracting rulings) to the extent that they had access to all the Ahadeeth, which spread throughout the world by the Sahabah. It is possible that there might have been a narration that one of them knew about but the other did not, but there could not possibly be a narration that none of them knew about.



### Why one and not all four?

This can cause a lot of damage. For example, bleeding nullifies Wudhu according to Imam Abu Hanifah (Rahimahullah) but not according to Imam Shafi'i (Rahimahullah). However touching a woman would invalidate the Wudhu according to Imam Shafi'i (Rahimahullah) but not according to Imam Abu Hanifah (Rahimahullah). For the sake of ease and personal convenience, a person may wish to follow the other Imam's view. According to both Imams, such a Wudhu would be invalid and no school would accept Salaah of such a person as valid.

## Imams of Fiqh & Ahadeeth



Arrows indicate how the knowledge was passed on through the generations.



## Prophets in the Qur'an

	Names in the Qur'an	Number of times it comes in Qur'an	Names in the Bible	Who where they sent to?
1	Aadam	25	Adam	Children of Aadam
2	Idris	2	Enoch	People of Idris
3	Nooh	43	Noah	People of Nooh
4	Hood	7	Eber	People of Aad
5	Salih	9	Saleh	People of Thamood
6	Ibrahim	69	Abraham	People of Ibrahim
7	Loot	27	Lot	People of Loot
8	Isma'eel	12	Ishmael	People of Arabia
9	Ishaq	17	Isaac	People of Canaan
10	Ya'qoob	16	Jacob	Children of Isra'eel
11	Yusuf	27	Joseph	Children of Isra'eel
12	Shu'ayb	11	Jethro	People of Madyan
13	Ayyoob	4	Job	People of Ayyoob
14	Musa	136	Moses	Children of Isra'eel
15	Haroon	20	Aaron	Children of Isra'eel
16	Dhul-Kifl	2	Ezekiel	Children of Isra'eel
17	Dawood	16	David	Children of Isra'eel
18	Sulaymaan	17	Solomon	Children of Isra'eel
19	Ilyas	2	Elijah	People of Ilyas
20	Al-Yas'a	2	Elisha	Children of Isra'eel
21	Yunus	4	Jonah	People of Yunus
22	Zakariyyah	7	Zachariah	Children of Isra'eel
23	Yahya	5	John	Children of Isra'eel
24	Eesa	25	Jesus	Children of Isra'eel
25	Muhammad	5	Paraclete	ENTIRE HUMANITY

## Key Words

### AQAA'ID

Alayhis-Salaam - Peace be upon him  
 Nabi - Prophet **Ambiyaa** (plural)  
 Aqeedah - Beliefs **Aqaa'id** (plural)  
 Imaan - Faith  
 Istighfaar - Repentance  
 Kalimah - Word, Name of some phrases  
 Kiraaman Kaatibeen - Two angels who note down good and bad deeds  
 Munkar & Naakeer - Angels who question a person in the grave

Qiyamah - Day of Judgement  
 Radd-e-Kufr Disapproving of disbelief in Allah and His Prophets  
 Rasool - Messenger **Rusul** (plural)  
 Saheefahs - Booklets  
 Shahadah - Testification  
 Tamjeed - Glorification  
 Taqdeer - Fate  
 Tawheed - Unity

### FIQH

Adhaan - Call to Prayer  
 Aqeeqah - Sacrifice of an animal made at the time of a child's birth  
 Dua - Supplication  
 Eid - Day of Celebration  
 Fardh - Compulsory  
 Ghuroob - Sunset  
 Ghusl - Bath, Wash  
 Hajj - Pilgrimage to Makkah  
 Hajj Ifraad - Performing Hajj only  
 Hajj Qiraan - Performing Hajj & Umrah in two separate Ihraam's  
 Hajj Tammatu - Performing Hajj & Umrah in one Ihraam  
 Halq - Shaving of the hair of the head.  
 Haraam - Forbidden  
 Hayd - Menstruation  
 I'tikaaf - Seclusion in Masjid  
 Iddah - Waiting period for a female  
 Iftaar - Opening of a fast  
 Ihraam - State of consecration during Hajj  
 Imam - Leader  
 Istihadah - Irregular bleeding  
 Itr - Perfume  
 Ja'iz - Permissible  
 Jalsa - Sitting between the two Sajdahs  
 Janazah - Funeral  
 Jumu'ah - Friday

Kaffarah - Penalty  
 Kafn - Shroud  
 Khilal - Passing fingers through  
 Khuffain - Thick (leather) socks  
 Khutbah - Sermon  
 Makroohaat - Undesirable  
 Masah - Wiping wet hands  
 Masbooq - Latecomer in prayers  
 Miswaak - A twig of a branch  
 Mubah - Permissible  
 Mufsid - Nullifier **Mufsidaat** (plural)  
 Munfarid - Person praying alone  
 Muqtadi - Person following Imam  
 Musaaafir - Traveller  
 Mustahab - Desirable **Mustahabbaat** (plural)  
 Nafil - Optional  
 Najaasah - Impurity  
 Najis - Impure  
 Naaqidh - Nullifier **Nawaaqidh** (plural)  
 Nifaas - Postnatal bleeding  
 Nisaab - Amount ones net must exceed for payable of Zakaah to become obligatory  
 Niyyah - Intention  
 Qadhaa - Belated, Missed  
 Qa'dah Akheerah - Final sitting in Salaah  
 Qa'dah Oola - First sitting in Salaah  
 Qasr - Shortened prayers when travelling  
 Qasr - Trimming of the hair of the head



**Qawmah** - Standing after Ruku  
**Qiblah** - Direction of Prayer (Ka'bah)  
**Qira'ah** - Recitation of the Qur'an  
**Qiyaam** - Standing  
**Qur'an** - Sacred Book with the words of Allah  
**Qurbani** - Offering a sacrifice of an animal  
**Radhi Allaahu Anhu** - May Allah be pleased with Him  
**Rak'aah** - Unit of Prayer  
**Rami Jimaar** - Pelting Shaytaan  
**Ruku** - Bowing down  
**Sa'ee** - Walking between Safa and Marwah  
**Sajdah** - Prostration  
**Sal-lal-laahu alayhi Wa sal-lam** - Allah's praise and blessing be upon Him  
**Satar** - Part of the body which should remain covered  
**Sawm** - Fasting  
**Shar'at** - Condition Sharaa'it (plural)  
**Subah Sadiq** - Early dawn  
**Sunnah** - Example or action of Prophet Muhammad (Sal-lal-laahu alayhi Wa sal-lam)

**Ta'deele Arkaan** - Performing Ruku and Sajdah etc. calmly and in a good manner.  
**Taharah** - Cleanliness  
**Tahneek** - Chewing on a piece of a date till its suitable for a newborn to consume  
**Takbeer-e-Tahreema** - To say Allahu Akbar to begin Salaah.  
**Tasbeeh** - Uttering words (of praise)  
**Tawaaf** - Seven circuits around Ka'bah  
**Tawaaf Widaa** - Farewell Tawaaf  
**Tayammam** - Substitute for Wudhu  
**Tilaawah** - Recitation of the Qur'an  
**Tuloo'** - Sunrise  
**Umrah** - Ritual performed at Makkah anytime throughout the year  
**Wajib** - Necessary **Wajibaat** (plural)  
**Wudhu** - Ablution  
**Wuqoof** - Stay, stopover  
**Zakaah** - Monetary donations given in charity to the poor and needy  
**Zawaal** - Past noon (meridian)  
**Zikr** - Remembrance

## ETIQUETTES

**Ayatul Kursi** - Verses of The Throne, in the Qur'an (QUR'AN 2:225)  
**Muawazatayn** - The last two Chapters of the Qur'an, Surah Falaq and Surah Naas  
**Tahiyyatul-Masjid** - Optional Salaah consisting of two Rak'aahs which is prayed after entering the Masjid

## DUA'S

**Haajah** - Need  
**Istikhara** - Asking for goodness  
**Talbiyah** - A prayer invoked by the pilgrim as a conviction that the intent is to perform the Hajj only for the glory of Allah  
**Zam Zam** - Sacred water from the well in the surroundings of Ka'bah

## TAJWEED

**Ghunna** - Nasal sound  
**Halq** - Throat  
**Harakat** - Vowel **Harakaat** (plural)  
**Jawf** - Oral Cavity  
**Khayshoom** - Nasal  
**Lisaan** - Tongue  
**Madd** - Prolongation of a vowel  
**Makhraj** - The place a letter originates from  
**Makhaarij** (plural)  
**Mutadhaaddah** - Opposites  
**Shafatain** - Lips  
**Sifat** - Characteristic of a letter **Sifaat** (plural)  
**Sukoon** - Absence of a vowel  
**Tanween** - Doubling of a short vowel  
**Tashdeed** - Indicates doubling of a letter  
**Waqf** - Pause, Stopping

## SEERAH

**Abyssinia** - Currently known as Ethiopia  
**Ansaar** - Helpers (in Madinah)  
**Arafah** - Place close to Makkah where Hajj takes place  
**Baitul Muqaddas** - The Masjid in Jerusalem which was also the first Qiblah  
**Cave of Hira** - Place where first revelations of the Qur'an descended  
**Cave of Thowr** - Place where Prophet Muhammad (Sal-lal-laahu alayhi Wa sal-lam) stopped during Migration to Madinah  
**Haram** - Sanctuary of the Ka'bah  
**Hijrah** - Migration to Madinah  
**Jannatul Baqi** - Graveyard in Madinah  
**Ka'bah** - Cuboid-shaped building inside the Masjid al-Haram Masjid in Makkah  
**Madinah** - City where Prophet Muhammad (Sal-lal-laahu alayhi Wa sal-lam) spent His last ten years and is buried there  
**Mahr** - Dowry  
**Makkah** - City where Prophet Muhammad (Sal-lal-laahu alayhi Wa sal-lam) was born in and spent majority of His life  
**Mashwarah** - Consultation  
**Masjid** - Place of worship  
**Masjid Nabawi** - The Prophet's Masjid  
**Me'raaj** - Ascension of Prophet Muhammad (Sal-lal-laahu alayhi Wa sal-lam), to the heavens  
**Muhajireen** - People who migrated (from Makkah)  
**Munafiqeen** - Hypocrites  
**Muwakhaat** - Islamic Brotherhood  
**Nubuwwah** - Prophethood  
**Noor** - Radiance  
**Qubah** - Place in Madinah where first Masjid in Islam was built  
**Quswah** - Name of Prophet Muhammad (Sal-lal-laahu alayhi Wa sal-lam)'s camel  
**Rasoolullah** - Messenger of Allah  
**Sahabah** - Companions of the Prophet Muhammad (Sal-lal-laahu alayhi Wa sal-lam)  
**Shaytaan** - Devil, Satan **Shayateen** (plural)  
**Ta'if** - A place 48km from Makkah

## AHADEETH

**Hadeeth** - Sayings of the Prophet Muhammad (Sal-lal-laahu alayhi Wa sal-lam) **Ahadeeth** (plural)  
**Aalim** - Scholar **Ulama** (plural)  
**Faqeeh** - Jurist **Fuqaha** (plural)  
**Jahannam** - Hell  
**Jannah** - Paradise  
**Mu'min** - Believer  
**Sadaqah** - Charity  
**Ummah** - Nation

## MISCELLANEOUS

**Aashura** - The tenth (of Muharram)  
**Al-Ashur Al-hurum** - Sacred months  
**Eesa** - Jesus (Peace be upon Him)  
**Laylatul Bara'ah** - Night of Freedom  
**Laylatul Qadr** - Night of Power  
**Sadaqatul Fitr** - Charity given at the time of Eidul-Fitr  
**Takbeer-ut-Tashreeq** - Takbeer said during the days of Hajj  
**Towbah** - Repentance  
**Yowmul Arafah** - Day of Arafah (Hajj)







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